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VICARIAL TITHES,

HALIFAX:

A TRUE STATEMENT

OF

FACTS AND INCIDENTS.

BY RICHARD QASTLER,
STEWART TO THOMAS THORNHILL, ESQUIRE,
AND DELEGATE FOR THE TOWNSHIP OF FIXBY.

"A whip for the horse, a bridle for the ass, and a rod for the fool's back.
"I have not answered a fool according to his folly, lest I should be like
"unto him. I have answered a fool according to his folly, lest he be
"wise in his own conceit."—Proverbs, xxvi. 3, 4, 5.

"To unmask falsehood, and bring truth to light."
SHAKESPEARE.

HALIFAX:

PRINTED AND SOLD BY P. K. HOLDEN.

1827.

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TO ALL WHOM IT MAY CONCERN.

IF other persons had been so prudent as to have held their peace, this pamphlet had not been written.

When Facts are misrepresented, it is needful to tell the Truth.

When Priests attempt to be "Lords over God's heritage," they will generally be disgraced, and are *sure* to be detested.

If there be a character more justly revered and beloved than another, it is a Minister of God, constantly and conscientiously engaged in following the example, and obeying the precepts of his Lord.

If there be a character more justly despised and execrated than another, it is the Minister of Belial, wearing the mask and the garb of the Ambassador of Christ.

When three or four individuals think they are warranted in attempting to domineer over 100,000 of their neighbours, they should not be surprised, if some one speak.

When Misers strenuously recommend the most lavish and useless expenditure, they must expect to be derided.

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iv.

If my *kicks* are felt, or my *nails* are driven home, thank yourselves, and bring to your recollection the language you have used respecting my master, my colleagues, and myself.

RICHARD OASTLER.

Fixby Hall, November 30th, 1827.

VICARIAL TITHES.

THE new claims for Tithes, in the Parish of Halifax, which have recently been made by the Rev. C. Musgrave, the present Vicar, have caused a great sensation, not only in the Parish of Halifax, but also in the whole of the surrounding district, as well as in many distant parts of the kingdom. It has been several times suggested by those, who are engaged in opposing those claims, that a history of the whole proceedings should be laid before the public.

This is rendered the more necessary, in consequence of the misrepresentations which have been industriously fulminated by the party, who have espoused the Vicar's cause. They have represented the opponents of the Vicar, as being a disaffected set of "Radicals," actuated by no other motive than a fixed hostility to the Church of England, and as having shewn by their proceedings, that they have resolved to plunge the Parish into a state of commotion and strife; and in the end, to saddle the Parishioners with a most enormous Tax, merely to gratify their feeling of determined hatred to the Established Church.

My object is not to convince the Vicar's friends, that they have done injustice to their opponents, which I have no doubt would be altogether impossible.

"Convince a man against his will,

"He's of the same opinion still."

I intend to give a history of the whole proceedings, reserving to myself the right to animadvert on such points as may

seem necessary, for the better understanding of the whole; leaving it with every unbiassed person to judge, whether the Vicar's friends, or the Vicar's opponents, are the authors of the "confusion and strife." Let the public determine, which party are the true friends of Religion and the Church.

In order that the subject may be the better understood, it becomes necessary to state, that the Parish of Halifax is about 17 miles long from E. to W. and in some parts 11 miles broad from N. to S.

The Parish Church is in the Town of Halifax: there are in the Parish two extra Parochial Chapels, and ten Chapels of Ease, of which the Vicar, for the time being, is Patron.

There are 23 Townships in the Parish, of which 5 have (as it is at present understood) settled with the Vicar for ever, by giving allotments of Land under their Inclosure acts, in lieu of all claims for Tithes.

In 1821, the Parish contained 93,050 Inhabitants, of whom 12,628 were in the Township of Halifax. At present it is generally admitted, that the Population of the whole Parish is 100,000.

No former Vicar, from the endowment of the Vicarage in 1275, has ever received the payment of those demands, which the present Vicar has made. It has been asserted by his friends, that "several of our former Vicars *have thought*, that "the small Tithes were their property." Hence the necessity to look back, and enquire "of our former Vicars," not only what were their "*thoughts*," but, from their *actions*, determine what were their *deliberate* and *settled convictions*.

Dr. Wood, who was the predecessor of Dr. Coulthurst, has been often mentioned, as one of those Vicars, who "*thought* "that the small Tithes were their property."

He was informed, he had a right to some payments, which the foregoing Vicars had not claimed; he laid his case before a Lawyer, who gave him a favourable answer. He afterwards made an attempt to get the Parish into his way of thinking; before he had made much stir, he took better advice, and, finding he had no right to the Tithes, contented himself with

what was justly his due, and, like a wise and a good man, he neither troubled himself nor his parishioners any more about the business.

Dr. Coulthurst was presented to the Vicarage in 1790, he died in 1817, having been 27 years Vicar of this Parish. They, who had the privilege of knowing him, could never have anticipated that his name could by any possibility have been used in this Parish, but for the hallowed purpose of encouraging others to deeds of charity and mercy. He was indeed a man "full of good works and alms deeds," "beautiful were his feet upon the mountains;" when he spoke, he brought good tidings to the poor, he lift up his voice, and published peace to the disconsolate; his heart, his hands, his substance, were all consecrated to the service of his divine master; he was "a man full of faith and of the Holy Ghost;" his object was his people's good; he walked before his flock in the way of holiness; he shewed them how to live; he was the friend of the poor; he lived for them; those, who knew him, well remember how his bowels of compassion yearned over the sick, the needy, the afflicted; they well remember how he was wont to deprive himself of the comforts of life, that he might have the heartfelt gratification of communicating them to others; he felt, "it is more blessed to *give* than to *receive*." "He was temperate in all his desires; envy or malignity could find no residence in him: endowed by nature with the finest sensibilities, he had learnt to exercise the most absolute self-controul and self-denial." "Conciliation was the grand excellence of his character. It is what his Parishioners will long, very long, remember. Peacemaking was his greatest delight; in this respect he may be said to have gone about doing good, and evidencing how much he desired to be a child of God." It was his delight, "to visit the fatherless and widows in their affliction;" and *his* constant endeavour was, "to keep himself unspotted from the world." Thus was he, (to use his own expression,) "making his ark," or in other words, preparing to meet his God. "When the ear heard *him*, then it blessed *him*; and when the eye saw

“ *him*, it gave witness of *him* : because *he* delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish, came upon *him* : and *he* caused the widow’s heart to sing for joy.”* His whole life was one continued act of mercy. Hallowed be his memory! Let the spot, where he is entombed, be consecrated to CHARITY and PEACE!

Such was Dr. Coulthurst! He needed no marble to perpetuate his fame. His Parishioners, to prove their affection, and to record to succeeding ages their veneration for such a man, erected an elegant and beautiful monument to his memory, in the Parish Church.

The inscription is in Latin, the following is the translation:—

(*Christ.*—“*Alpha and Omega.*”)

HENRY WILLIAM COULTHURST, D. D.

Descended from an ancient and respectable Family in Craven,
formerly Scholar of St. John’s College,
afterwards Fellow of Sidney Sussex College, Cambridge.

As Tutor in his College,
as Moderator in the Public Schools,
he acquired among his contemporaries no common celebrity.
For 27 years he was a most vigilant
Vicar of this Church.

His discourses (assiduously delivered not from this pulpit only,
but in the several Chapels of this extensive Parish,)

Were simple and persuasive.

As a Magistrate, he was the dispenser of equity and justice,
without superciliousness or prepossession.

In social intercourse, pleasant, facetious, elegant,
yet ever with a view to edification.

* A few months after he was appointed to the Vicarage, he sent £200, in one sum, to the Curate of Elland, requesting him to distribute it amongst the poorest families in the neighbourhood.

As a servant to Christ, in words, in actions, in heart,
devoted to his Lord.

Though temperate in diet; abstinent in wine,
he was removed by a stroke of apoplexy,
sudden indeed,

but to a soul holy, tranquil and heaven-aspiring, not untimely,
on the 11th day of December, A. D. 1817; in the 65th
year of his age.

To Him,

revered in life, in death lamented,
his Halifax Parishioners
raised by public subscription
This Memorial.

And is it possible, that in nine short years after his decease, the name of Coulthurst should be used, to strengthen the hands of our present Vicar, in the *unprecedented, unjust, and illegal demands he is now making against his parishioners*? Could no name in the long catalogue of Vicars, *papist* or protestant, be found in six hundred years but Coulthurst's, to rouse and animate the mercenary feelings of a successor? Oh! Coulthurst, thou didst indeed "*feed the flock of God,*" "*not for filthy lucre, but of a ready mind;*" thou wert indeed "*gentle unto all men, apt to teach, patient;*" and now, from the grave, thou speakest, and thy language is, "*Those things, which ye have both learned, and received, and heard, and seen in me, do;* and the God of Peace shall be with you."

Had Dr. Coulthurst been one of those Pastors spoken of Isaiah lvi. 10, "*blind,*" "*ignorant,*" "*dumb,*" "*sleeping,*" "*lying down, loving to slumber;*" had he been one of that number, "*who look to their own way, every one for his gain from his quarter;*" had he been "*given to covetousness,*" or of those who "*deal falsely;*" then indeed his name might have been introduced, to advance the interest of those Priests who "*seek their own.*" Let shame and confusion cover those who dare thus prophane thy name and character;

and let them call to mind, that, if they are in the "Priests' office," "Woe be to the Shepherds of Israel, that do feed themselves! should not the shepherds feed the flock? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock." "Who is there, even among you, that would shut the doors for naught? neither do you kindle a fire on my altar for naught. I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand." Let every covetous Vicar, who would attempt to extenuate his extortion by using the names of such men as Coulthurst, read, and tremble. "Through covetousness shall they, with *feigned words*, make merchandise of you. Whose judgment now of a long time lingereth not, and their damnation slumbereth not."

True it is, that, when Dr. Coulthurst had been Vicar of Halifax several years, he was informed by certain officious individuals, that, in their opinion, he had a right to the small tithes, and he took some pains to ascertain the truth. Whether he satisfied himself, he had no legal claim, or, even if the *quirks of the Law* might be turned in his favour, *Equity and Justice* would not allow him to enforce the claim, I know not; one thing however is quite certain, his "thoughts" on the subject were very transient, and he resolved, whatever the advice of his *worldly-minded friends* might be, he would not "destroy and scatter the sheep of the pasture," over which he had been appointed shepherd.—When he was asked a few years before his death, whether he ever intended to claim the small tithes, he replied to a friend of mine, "Never name that subject; some persons have advised me to try the question, but they were not my friends, I shall never seek after them; you know that my income is small, I am a poor Vicar, but I would rather die poor, and leave a good name, than rich, and be cursed by the poor."

"He was a man, take him for all in all,

"We shall not look upon his like again."

On the lamented death of Dr. Coulthurst the vicarage of Halifax was presented to the Rev. Samuel Knight, M. A.

He was an old man, when he entered on his vicarial duty ; he was a native of Halifax ; he had already exercised his ministerial duties in the town for nineteen years, as minister of Trinity Church ; he was a man of strong mind, and sound judgment, and from his long acquaintance with the Parish, and his particular intimacy with Dr. Coulthurst, it is quite certain, he must have made himself master of the question of the small tithes, in all its bearings, long before he became Vicar ; he was therefore not likely to be moved by the representations and suppositions of any individuals, who might whisper in his ears, “ the small tithes *are your property.*” No tempting proposals of worldly gain could have allured him into the field against his parishioners, in the random speculation of an increased salary. No ; “ he had a holy contempt for the world, and all its boast.” This “ was a peculiar excellence of his character,” “ while the crowning grace of his “ holy conversation was his humility. He was indeed the “ servant of all.” But he was an *honest man*, and just.—Thoroughly acquainted, as he must have been, with every shadow of pretext for claiming the small tithes, if there had been one point on which he could have supposed it possible any future Vicar could have *honestly* supported the claim, his *duty* to his successor would have compelled him to have made some intimation to the Parish, on a subject of such importance. I can readily admit, the Rev. Samuel Knight would rather have died a pauper, than have thrown the Parish into confusion and litigation, upon any doubtful question respecting the temporalities of the church, during his incumbency. *I feel persuaded, that he would have required,

“ Proof as strong as Holy Writ,”

before he would have scared his flock from their shepherd. But this I know of our late most excellent Vicar, that no

* A person once said to Mr. Knight, “ do you never intend to look after the small tithes ?” He replied, “ No, no. I shall never trouble myself about that subject ; I have resolved to live and die in peace ; I am not so much attached to money, as to risk the peace of the Parish in searching after it.”

consideration could have induced him to have bent one hair's breadth, from the line of that justice, which was due to his successor; and I feel persuaded, if he had discovered, in the whole case, one grain of evidence, which in his mind appeared likely to give the Vicar a *just* claim to the small tithes, however careless he might have been about his own interest, his *duty* to his successor would have *compelled* him to have publicly informed his parishioners, that, although he did not require the payment, he would claim the small tithes for his successor, so that neglect of duty might not afterwards be charged on him. Yet even those, who are most anxious to rake up the "thoughts" "of our former Vicars," to strengthen the cause of the Rev. C. Musgrave, have not been able, as far as I have heard, to bring one "thought" of our late worthy, highly esteemed, and justly revered, Vicar, to establish a precedent.

The Rev. S. Knight, M. A. died Jan. 7, 1827; he will long be remembered in the Parish of Halifax; he was "an Israelite indeed in whom was no guile." He studied for the good of his flock. He was a shepherd, "whose voice allured" many a "careless wanderer" into the fold, "and whose watchful solicitude" was never wanting to keep them there. Never "did he, from the fear of man, or any other motive, keep back any thing which was profitable for *the flock.*" He "earnestly contended for the faith;" he served not for "filthy lucre," but "had respect unto the recompence of the reward." He could say with truth to his people, "So, being affectionately desirous of you, *I was* willing to have imparted unto you, not the Gospel of God only, but also *my own* soul, because ye were dear unto *me.*" Mr. Knight was one of those, spoken of Jer. iii. 15, "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

After a long life of usefulness and peace, "he died in the faith;" "his works *have followed* him," and, though he always counted himself an *unworthy* servant of his Lord, his deeds of charity, his acts of mercy, his contempt of worldly ho-

nors, his deadness to the charms of "filthy lucre," will not be forgotten in that day, when "every one shall receive the things, done in his body, according to that he hath done."

"If e'er a Good Man liv'd, 'twas he."

His people erected no marble sculpture to his memory: but they did more; they raised a monument "less seen, but more felt;" they determined to administer to the comforts of his widow.* The Rev. S. Knight did not die rich "of this world, but RICH in faith, and an heir of the kingdom."

After having been favoured with two such Vicars as Coulthurst and Knight, it is no wonder, the parishioners felt much anxiety respecting a successor; fears were entertained, lest the appointment might fall on one of those "greedy dogs, which can never have enough," instead of one, like their former Vicars, of each of whom it might justly be said, "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity;" they strove not to be "Lords over God's heritage, but were ensamples to the flock," "giving no offence in any thing," "but in all things approving themselves, as the ministers of God."

While the parishioners were in this state of anxiety, it was announced, the Crown had appointed the Rev. Charles Musgrave, M. A. to the Vicarage of Halifax. The news was received with rapture; his character for learning and piety, was known to many of the parishioners, and each one congratulated the other, when the new Vicar was spoken of. He read himself in, and preached his first sermon, at the Parish Church, on Sunday, April 1st, 1827, expectation was at its highest pitch; the church was crowded; and no one

* Immediately after his death, his congregation contributed £1000, to add to the comfort of his respected widow. I am most happy also, in mentioning an instance of liberality in our present Vicar, the Rev. C. Musgrave, towards Mrs. Knight.—The dilapidations on the Vicarage premises amounted to a very considerable sum, and might have been legally claimed, from the executors of our late Vicar. Mr. Musgrave has most generously relinquished that claim—to his Honour be it recorded.

heard his first address, without the strongest emotions of gratitude to God and love to the preacher. Mr. Musgrave promised to be a worthy successor to our former Vicars. He seemed at that time to have lost all attachment to earthly and sublunary things: his whole soul seemed to be engaged in the contemplation of the "RESPONSIBILITY" of his office; and it appeared as if an angel had indeed spoken to him, and said, "Go, stand and speak in the temple, to the people, all the words of this life." The shepherd had now entered the pasture; the flock heard his voice with gladness; they knew not that it was the voice of a h***i*ng. It was an eventful period.—

"The bane and antidote were both before him."

"Blessings and curses fill'd th' opposing scales."

For some time the Vicar retired to Whitkirk, (of which parish he is also Vicar). Whether he was engaged there in the spiritual affairs of his flock, I cannot tell; that he availed himself of the season of retirement, to search deeply after the Rights and Interests of the Vicar of Halifax, the following Letter will abundantly testify:

Sir,

Since my appointment to the Vicarage of Halifax, it has been my endeavour to inform myself, as correctly as possible, of the Rights and Interests of the Living. I have laid the result of my Enquiries before the highest legal Authorities in London; and, being now in possession of their opinion, I am desirous to avail myself of the earliest opportunity to communicate with the principal Proprietors in my Parish, and to submit the case with all candor to their kind Consideration. With this view I purpose requesting the attendance of a few Gentlemen, at the Vicarage, on Monday, the 10th instant, at eleven o'clock in the forenoon; when, if you can make it convenient to meet me, you will greatly oblige

Yours,

Sir,

very respectfully,

CHARLES MUSGRAVE.

Vicarage, Halifax, Sept. 1st, 1827.

The foregoing letter was forwarded to many of the most respectable persons in different parts of the Parish, and on Monday, the 10th of September, the first Meeting on this subject was held, by adjournment from the Vicarage, at the Parish Church, John Waterhouse, Esquire, was in the Chair: the communication from the Vicar was read; but, as there were only about 20 persons present, it was thought adviseable not to come to any resolutions on a subject of such importance; the meeting was accordingly adjourned to the Monday following, and the Chairman was requested to inform the Churchwardens of all the Townships of what had passed, and request a deputation might be sent from each Chapelry, to attend a second Meeting. The Chairman accordingly forwarded the following Circular, to each of the Churchwardens:—

Halifax, 10th September, 1827.

At a Meeting held at the Parish Church this Morning, for the purpose of receiving a Communication from the Vicar on the Subject of Tythes, at which about twenty Gentlemen from various parts of the Parish were present, it has been proposed, for the purpose of giving greater Publicity to the Grounds upon which the Vicar rests his Claims, that a Deputation from each Chapelry should be named to attend a second Meeting, to be held at the Parish Church, on Monday Morning next, AT TEN O'CLOCK PRECISELY, when the same Communication will be repeated.

You are therefore requested to appoint such Deputation from your Chapelry to attend accordingly.

JOHN WATERHOUSE, Chairman.

On the receipt of this Letter, the Churchwardens caused regular notices to be given, that Town's Meetings should be held, for the purpose of appointing Deputations to attend the Meeting at Halifax, to know from the Vicar, what communications he had to make to the Parish: they were appointed: and on Monday, the 17th of September, the first Meeting of the

authorized Representatives of the Parish was held in the Parish Church; John Waterhouse, Esquire, was again called to the Chair. The Vicar was attended by his Brother the Professor, his Solicitor Mr. J. E. Norris, and several friends. The Vicar's case, and the opinions of Counsel thereon, were read: after some desultory conversation the Vicar and Professor withdrew, to give the Delegates, as it was supposed, an opportunity of discussing the subject with more freedom.

It was however very evident, the Vicar's Solicitor conceived it necessary, if possible, to stifle enquiry; it was truly ridiculous to witness his attempts to extinguish the feeling of the Parish of Halifax, by his Stentorian vociferations of Chair! Chair! the moment a word was spoken by any Delegate, which conveyed the slightest wish for information; or, if the most distant allusion were made to resistance, Chair!! Chair!! resounded from the lips of the Solicitor. "I did never know so full a voice issue from so *m*t* a heart: but the saying is true,—the empty vessel "makes the greatest sound."

At length, after many attempts by other persons, I succeeded in obtaining the Ear of the Chairman, and asked for a list of the Vicar's Claims against the Parish. The Chairman, after communicating with the Vicar's Solicitor, replied, "the Vicar was quite willing to give the list, "but his Law Agent advised him to withhold it." I then remarked, it was very odd the Vicar should request the Parish to send Delegates to Halifax, for no other reason than to hear his communications; and, after every Township had deputed its Representatives, and those Representatives were assembled at the express request of the Vicar, and at much personal inconvenience to themselves, he after all this attention and trouble should turn round upon us, and say, "I will not tell you what my Claim against you is; I "have read you my cases and opinions; if you want to "know; what they refer to, and how you are interested in "them, I can only tell you upon that point, my Lawyer-

" bids me keep you in the dark." Mr. Mitchell said " he
 " thought the Vicar's conduct was fair and candid to an ex-
 " treme, and there was no Delegate there, who could not
 " give every necessary information to his Town, on the subject
 " of the Vicar's Claims." I answered, " I was certainly
 " not able to inform my Townsmen, from what I had already
 " heard. The refusal of a list of the Claims was calculated
 " to excite very strong suspicion, and to produce a feeling of
 " hostility, which would be calculated in the end to injure
 " the Vicar in more ways than one; I should never advise
 " Fixby to agree to any proposal, until a specific list of the
 " Vicar's Claims was delivered to me." Mr. Norris observed,
 " we do not expect the Township to agree." " Oh then I
 " am mistaken in the Vicar's intentions! ' I replied, ' I
 " fancied it was his wish to meet the Parish fairly, and discuss
 " the business with candour, but now I find you are your-
 " selves perfectly aware your demands are so very unreason-
 " able, that they never can be complied with." Mr. Norris
 then said, " you know very well Mr. Oastler, it is never
 " usual to give in the Claims of the Plaintiff." I answered,
 " It seems, Mr. Norris, you are already assuming we
 " must have a law suit, I was in hopes the business might
 " have been settled otherwise; but, as you will call the Vicar
 " a Plaintiff, I am sure, as far as my experience goes, it is
 " very common before the Plaintiff sues, to inform the De-
 " fendant what he is going to sue for. It certainly appears
 " to me your intention was to have put a trick upon the
 " parishioners, and, under semblance of candour, to have
 " soothed all suspicion, and have persuaded them to agree to
 " they knew not what; complaint and resistance, would then
 " have been unavailing. Fair dealing is always the best; and
 " certainly the Vicar will be suspected, if he refuse to
 " give us a list of his claims." Mr. Norris answered (with
apparent surprise); " Oh! its only a list of the claims you
 " want, is it? I thought you asked for a copy of the case,
 " and opinions." I answered, " I never wished for any thing
 " but a specific List of the Claims, which the Vicar is now

“making against the parishioners, and no one could ever suppose the Vicar would give us the case, and opinions.” Mr. Norris said, “If you chuse to write them, I will dictate them to you.” I was then furnished with pen ink and paper, and wrote down, as Mr. Norris dictated, the following list of Claims, which the Vicar of Halifax has made against his parishioners:—

Easter Offerings,—Surplice and other Fees,—Mortuaries,—Milk or Cows, (every 10th Day’s Milk,)—Agistment,—Foals,—Calves,—Pigs,—Poultry or Eggs,—Pigeons if sold,—Potatoes,—Turnips,—Gardens,—Herbs,—Small Seeds,—Rape,—Flax,—Hemp,—Fruits of Trees,—Bees, Honey, and Wax,—Corn Mills,—and all other Small Tithes.

I then read over the list to Mr. Norris, and he said it was correct; several other persons also wrote as Mr. Norris dictated, and the copies all corresponded. I then asked Mr. Norris to explain the meaning of certain terms, particularly “small seeds;” and I wished to know, whether the Vicar only intended to claim a tenth of the cattle, pigs, &c. bred in the Parish, or a tenth also of all cattle bought and kept by the Parishioners. Mr. Norris replied, “I shall give no more information, or explanation; you must of course consult your own solicitor on that subject.”

After a good deal of conversation about printing the list of Claims, the propriety of taking Counsel’s opinion for the Parish, &c. it was resolved, “That the Delegates should return home, and inform their Townships of what had passed, and request each Township to send three Delegates to a Meeting, to be held in the Magistrates’ Office Halifax, on Wednesday the 26th of September, with authority to say, whether their Townships would be disposed to resist the new Claims of the Vicar, or would consent to take Counsel’s opinion on the subject.” The Chairman left the Chair, and the Meeting was dissolved.

It was quite evident, the management of the Parish was on this occasion delivered up into the hands of Mr. Norris, who, although he is confessedly highly respectable in

his profession, for once in his life committed an error, in not being sufficiently acquainted with the mettle of the Parishioners: he well knew they were all disposed to do their utmost for the Vicar, and would make great sacrifices to support the interests of the Church of England, and no doubt calculated they would be very easily entrapped by the *apparently* plausible and candid statement of the Vicar; the fact proved otherwise, and Mr. Norris was disappointed, just like the man in the fable:

“The man, that once did sell the Lion’s skin,

“While the beast liv’d, was kill’d with hunting him.”

Nothing could be more apparent, than that the chains had been ready *forged*; the Parish was expected tamely and blindly to submit to the rivetting, and the *clenching-nail* was put into the hands of Mr. Norris: fortunately the materials and the workmanship were bad with repeated driving, it broke to atoms, and the Parish by mere good fortune was preserved from ruin. At that time, the Delegates were not aware of the subtle cunning of their enemies; every thing had the *appearance* of fairness, and the game would have gone on very smoothly but for the blustering impatience of the Solicitor; and the Parish would most likely have fallen into the snare. The disappointment of the Party was inconceivable, when the rivetting-nail would not drive: that part of the trick had been trusted into the most skilful hands; but what could he do? the metal was bad: he certainly had bestowed great pains upon the manufacturing, and no man could be more active in the driving department.—Fate seemed however, on this occasion, to have decided against the Solicitor, and the Vicar.—It was indeed most laughable to see the Solicitor, before the whole Parish of Halifax, “headed, (as they will have it,) by Squire Thornhill’s Agent,” evidently expecting, the Thornhills, and all the ancient and highly respectable families in the Parish, would be “humbugged” by the Vicar’s statement, and cringe and succumb to the newly appointed Vicar, and his Solicitor. They dreamed indeed on success, but now, since

" Their airy building in their airy nest !"

had crumbled into ruin, they felt,

" They, that stand high, have many blasts to shake them ;

" And, if they fall, they dash themselves to pieces."

In the afternoon of this day, a report was circulated, that the Vicar did not wish to disturb the Parish on the subject of the Small Tithes, and would be satisfied, if the living were augmented to £1500 a year (the annual income of the late Vicar was supposed to have been about £750), leaving the question of right to the Small Tithes, as he found it. This report was communicated to several of the Delegates, and it was thought advisable to see the Vicar on the subject. The Delegates from Rastrick and Fixby called at the Vicarage, and, after some time, were introduced to the Vicar. We had a long conversation with him on the subject; we stated, "Such a rumour was circulated; we were extremely anxious to avoid a legal war between the Vicar and his parishioners; and if it were true that he would be satisfied with £1500 per annum, we would use our best exertions to persuade the parish to raise that sum, provided he would give up his new claims, on the ground, that all the proceedings on the subject should be at an end without prejudice to the parish or his successor." In the former part of the interview the Vicar declared, "He could listen to no proposition, which did not recognise his claims: he assured us he had not called the Parish together, without having the opinion of the very highest Law authorities in his favour: and now, since he had taken his stand before his parishioners, he would not insult them by withdrawing his claims, which would be like a tacit acknowledgement that he had called them together without just reason: and he would never consent to receive a gratuity from his parishioners. Those, who knew him, would bear him witness that on no consideration would he place himself before his parishioners, in formâ pauperis; he had considered the matter in all its bearings; he was resolved to proceed at all costs, and all inconveniencies. If his claims were acknowledged, he would be as reasonable as the most reason.

"able man, in the parish could wish him, but £1500 a year; would certainly be the smallest sum he should think of taking. The matter would be easily arranged and settled, if the parish were to take the opinion of some eminent Lawyers. By making a reasonable composition with him, it was very probable his successors would be induced to be reasonable hereafter." He however particularly specified, "he could not bind his successors." He said, "The College, of which he was lately a Fellow, and under which he now held patronage, and of which his Brother was Bursar, had lately recovered tithes worth £2000 a year, and he should, if he sued and succeeded, recover double costs, &c.?" He told us "when he went to Whitkirk, he arranged with his parishioners without trouble;—he believed they were all content; he had not heard of a single complaint; the Rev. J. A. Rhodes, who had considerable property in this parish, was perfectly satisfied; his Brother was intimately acquainted with Mr. Thornhill, and he had no doubt he could explain the subject to Mr. Thornhill's satisfaction, &c." We assured him, "if he would take £1500 a year, and let the question of right to the tithes remain as he found it, we would use our best exertions to persuade the Townships to take the collection of the Easter Offerings, and farm them at such a sum as would make the living £1500 a year; but it was our opinion the parish would never make any arrangement on the basis he proposed." I told him, "he might assure himself Mr. Thornhill would not be very easily persuaded to part with his property, and give up his rights to the Vicar." After reasoning upon the subject at considerable length we parted; before we left, he wished us to understand, "the answer he had given was not to be considered positive." The particulars of this interview were then communicated to as many Delegates, as could be found in Halifax, in order that they might inform their different Townships, and be prepared with Resolutions on the subject at the next public Meeting.

Town's Meetings were accordingly held, and Delegates

appointed with such instructions, as were most approved by the different Towns. On Wednesday Morning the 26th of September 1827, at 10 o'clock, the Delegates met in the Magistrates' Room; Colonel Dearden was unanimously called to the Chair.

The Proceedings of this Meeting were published in the Leeds Mercury of 29th September, from which Paper, as well as from notes taken at the time, I extract the following statement of the Proceedings.

The Chairman having shortly stated the object of their meeting, the names of the Townships were called over in the following order, with the names of the delegates for each:—

ERRINGDEN, Messrs. Hollingworth, Foster, and Ingham.

FIXBY, Messrs. Oastler, Waterhouse, and Garside.

HALIFAX, Messrs. Christopher Rawson, J. Waterhouse, and W. J. Norris.

HEPTONSTALL, Messrs. Greenwood, Jagger, and Shackleton.

HIPPERHOLME with BRIGHOUSE, Messrs. Brook, Stocks, and Robinson.

LANGFIELD, Messrs. Ingham, Sutcliffe, and Lord.

MIDGLEY, Messrs. Fawcett, and Aked.

NORLAND, Messrs. Tray, Binns, and Ingham.

NORTHOWRAM, Messrs. Pollard, Killish, and Dean.

RASTRICK, Messrs. Greenwood, Pitchforth, and Scholefield,

SHELF, Messrs. Lister, Woodhead, and Bem.

SKIRCOAT, Messrs. Edwards, Sutcliffe, and Goodall.

SOUTHOWRAM, Messrs. Freeman, Lister, and Waddington.

SOWERBY, Messrs. Jackson, Foster, and Sutcliffe.

WADSWORTH, Messrs. Foster, Appleyard, and Thomas.

WARLEY, Messrs. Turner, Milne, and Swallow.

The Townships of Barkisland, Elland, Ovenden, Stainland, and Stansfield, having satisfied all vicarial tithes by allotments of land, had no interest in the question, and of course sent no delegates. The only townships interested, from

which there were no delegates, were Rishworth and Soyland. The meeting having proceeded to business,

J. WATERHOUSE, Esq. stated, that, though he and his two colleagues had answered to their names, as delegates from the township of Halifax, he did not think they were empowered to act in that capacity. So little did the inhabitants of the township of Halifax feel interested in the business, that the meeting held at the Parish Church on Sunday evening, for the purpose of appointing delegates, did not consist of more than four or five persons; he should therefore merely express his own individual sentiments. He did not mean to give any opinion as to the legality of the claims now set up by the Vicar; it was a subject on which he was not prepared to give any opinion. He would only observe, if the former Vicars had through negligence suffered their rights to be impaired, the present Vicar was not to be blamed if he endeavoured to restore them; he was convinced that Gentleman would agree to the most moderate terms of accommodation. He (Mr. W.) did not himself mean to suggest any thing to bind the township; but, as an individual, he thought the best way would be—having taken counsel's opinion as to the validity of these claims—to endeavour to come to some amicable arrangement with the Vicar; and he trusted whatever was done, would be done in perfect good temper. He said he thought it was not worth any persons' while to interfere in the affair, for he saw no danger whatever to be apprehended by admitting the claims—at present he paid 2ls. a year to the Vicar, and he *firmly believed*, if the Vicar were to exact all his claims most rigorously, he would get no more from him. Having no interest in the business, he wished to guide no one, but simply use his own judgment and be passive.

CHRISTOPHER RAWSON, Esq.—What Mr. Waterhouse has said respecting the meeting held in the Parish Church last Sunday is quite true; we can scarcely be called delegates for Halifax. I am unable to account for the apathy of my townsmen on this subject; feeling it to be a question of immense

importance, I am determined, if no other man in Halifax will oppose the Vicar, I will to the utmost of my ability. I consider it a disgrace to the town, to stand netter in such a cause. I decidedly disapprove of taking Counsel's opinion, or of making any compromise. The best way is to set our faces against the thing altogether. We shall have much opposition from some quarters—but I have no doubt we shall be firm; if I stand alone in Halifax, I will oppose to the fast. I hope however the Halifax people will see the folly and danger of standing aloof, and that we shall, after all, have “a long pull, a strong pull, and a pull *altogether*.”

At this period much of the discussion took place in so conversational a style, as to render it extremely difficult to assign to each individual his own proper share in it—a difficulty which was occasionally much increased by half a dozen persons speaking at once. Setting aside however this slight departure from regularity, I never saw a meeting conducted with more decorum; and, on so tender a subject, with so much good temper.

The CHAIRMAN stated the Vicar had taken the opinions of two eminent counsel, Mr. Bell and Mr. Parke, and those opinions seemed to be in favour of the claims now set up.

Mr. RICHARD OASTLER said, the township which he represented had unanimously directed him to state to this meeting, that it was their determination to consult no lawyer whether they were liable to pay the Vicar's new claims. They had every man a case and an answer to it in his own bosom. The case was, “since Fixby was a township, no such payments have been made;—since Halifax was a Vicarage, till now, they have never been demanded.” The answer is, “We don't owe the Vicar this money, and consequently we will not pay it.” It was therefore perfectly unnecessary to ask a Lawyer, whether they ought to pay or not. They would take no authority on this subject less than the highest Court of Law. And he believed when the parishioners had duly considered the enormous amount of the new claims made

by the Vicar; even if the case admitted of doubt in point of law, they would think, with the inhabitants of Fixby, the stake was too great, and the subject of too much importance to be decided by the opinion of any counsel, however eminent, whose judgment must also necessarily be determined by the materials laid before him. The claims now preferred by the Vicar were of immense importance to the parish. He would mention a single instance—the tithe on milk. He spoke advisedly on the subject, for he had taken great pains in his calculation: that tithe alone, if rigorously collected through the parish, would yield £15,000 per annum." After enumerating several of the items in the new claims, Mr. Oastler observed, "Those who had sent him there were grieved that the Vicar's Solicitor had been so very reluctant to furnish a list of the Vicar's claims, and absolutely refused to give any explanation whatever respecting them—for instance, it was impossible to know what the Vicar might understand by the term "small seeds;" we understood what was meant by "every tenth day's milk," throughout the parish, and we had a shrewd guess what the Vicar meant by "agistment,"—but there would be no end to this "small seeds" tithe; our meadows and our corn fields might, by the learned in the law, be condemned, if they have "small seeds" in them. There are several other items, which I cannot understand without further information, and it has been refused. But there is enough which is clear to enable me to ascertain these new claims will be a most fearful impost. I have (continued Mr. O.) taken some pains to ascertain the amount, and I am sure I do not exaggerate when I mention the sum of £35,000 to £40,000 per annum."

J. WATERHOUSE, Esq.—"I make them £12,000."

Mr. OASTLER resumed—"I affirm that in my opinion, and I have taken much pains to ascertain the amount, and shall be willing to stake my character in the parish as a judge in these matters upon my accuracy—the tithes now claimed for the first time by the Vicar would, if strictly collected through the parish, produce a sum of not less than from £35,000 to

£40,000 a year. It is of course impossible to think for a moment of admitting new claims of so fearful a magnitude, on the opinion of any counsel whatever. No one is more ready than myself to admit the propriety of giving our Vicar an adequate revenue, but this, I am persuaded, may be effected by a better collection of his old established dues. The township which I represent, participating in this feeling, came to the resolution to offer the new Vicar twice as much per annum on the easter offerings as the late Vicar received from the township, provided he will drop his new claims.—If, however, he should unfortunately persist in his new claims, we have determined not to pay him except through the hands of our lawyer—and we are resolved to oppose him while we have a shilling left in the township.”

Mr. W. J. NORRIS:—“I am sure the Vicar does not wish to receive, and will not receive, a shilling to which the law does not entitle him, and, provided his claims are admitted, he will be satisfied with the most moderate compensation; but that he cannot receive an augmentation of his income in the form which has been just stated. The statement which has been made of the amount of the claims is grossly overrated, and I am sure the Vicar would be very glad to take an hundred for every thousand which has been mentioned. I am very desirous the matter should be put into an amicable way of adjustment.”

Mr. OASTLER—“My statement respecting the new tithes is before the parish, and I am willing to be judged by it,—if the amount is not much more than I have stated I am very much surprised. Respecting the Vicar’s present moderate views on the subject I can speak from authority as well as Mr. N. After our last meeting in the church, I heard the Vicar would be satisfied with £1500 a year. Having an earnest desire the subject should be settled without a legal war between the Vicar and his parishioners, the Rastrick and Fixby delegates waited upon the Vicar to ask him if he would be satisfied with £1500,—he gave us reason to believe he would, if the parish would admit the legality and justice of

his new claims :—indeed he declared with the utmost candour and good humour, if the claims were admitted, he would make that kind of arrangement with his parish which the most reasonable man in the parish could desire. The admission of the claims is impossible, and upon this rock we split. The resolution we have come to in our township would, we are informed, if followed up by the parish, raise the sum of £1500 a year. The Vicar, in the early part of the conversation we had with him, declared “I have called the parish together, and laid my claims before the parishioners; I am determined at all cost and at all inconveniences to maintain them.” To this declaration (continued Mr. Oastler) I as frankly replied, we were equally determined, at all cost and at inconveniences, to resist them; and, ‘I added,’ should there be a hundred lawsuits, I sincerely hoped no personal feeling of animosity would ever exist between the Vicar and his parishioners. The Vicar said, “If the Parish took the opinion of Counsel, and the opinion should be that these things which he claimed were his due, then no reasonable man would refuse to admit his claims.” I assured him, even on this supposition, I should resist—for no lawyer could ever make me believe it was just and equitable. If such a demand was to be substantiated on the *strength of old laws*,—and these claims, which had avowedly been buried for many centuries, are, after the lapse of so many hundred years, to be raised from their graves, in the name of common honesty you should take them with their old incumbrances, the maintenance of the poor, the building of churches, &c.; and, if you will do this, you will most likely leave us where you found us. He added, “You are not aware what the legislature had been doing for the clergy in the mean time.” I replied, “I was fully aware of it, but I never could believe, the new law could be even legally intended to affect these tithes, which had then no existence, but were all the time laid silent in their graves; but, if the law can be so twitched as to answer your purpose, I am sure that justice and equity never can;—on these grounds I shall continue to oppose.” I ought to add,

the Vicar declared his determination to keep his temper, and expressed a hope that the parishioners would do the same; I sincerely hope we shall all prove to him we have also determined to be good-natured. We were all much pleased with Mr. Musgrave's good-natured way of talking about the business; for my own part, I am extremely sorry to differ in opinion with him;—I esteem him very highly for his learning and his piety;—I believe there is no man living more deserving of his preferment than the present Vicar of Halifax." Mr. Oastler concluded with reading the resolution of the Fixby township.

Mr. W. J. NORRIS said, he was surprised at the perfect indifference with which the subject appeared to be viewed in the town of Halifax; he should, under the circumstances which had been stated by Mr. Waterhouse, merely give his opinion as an individual, and he must say he thought it was the greatest farce to pretend any alarm at the claims preferred by the Vicar; which, if found to be legal, ought to be allowed: he did not approve of the idea of sending their Vicar round the parish as a pauper.

The Delegates were then called upon to state the determination of their respective townships, when

Mr. OASTLER said it was proper for him to add, the Vicar, before he left him, said, as the matter had been placed in a new point of view, he begged to be considered as not giving a positive answer.

The call of the different townships was then proceeded in.

Mr. DAVID OLIVER, delegate for Erringden, stated his township had come to the determination of opposing the new claims of the Vicar.

Mr. JOHN BROOK, delegate for Hipperholme, stated his township was determined to oppose the new claims; and they would either do it separately, or join the rest of the parish in opposing them.

Mr. SUTCLIFFE, of Langfield, stated his township had resolved to oppose the new claims.

Mr. FAWCETT, of Ewood Hall, said the township which he

represented (Midgley) had determined to have the opinion of an eminent counsel, taken on an impartial case to be drawn up. He was so far from feeling any animosity towards the Vicar, that he should be very glad if the proposition of Mr. Oastler could be adopted, and he had no doubt but his township would concur in the measure, though he had not their authority to say so. He should be very sorry to have any litigation, if it could possibly be avoided. He concluded with stating, that all he was authorised to say to the meeting was, the case should be submitted to counsel.

Mr. GEORGE BINNS, who represented Norland, said, his township was resolved to oppose all the new claims of the Vicar.

Mr. POLLARD, for the township of Northowram, said, there was a considerable majority, who were for opposing the various new claims of the Vicar; and it was determined to oppose them, unless he could make out a more satisfactory case. It was resolved to join the township of Shelf in their opposition.

Mr. GREENWOOD, delegate for Rastrick, said his township had come to the resolution adopted at Fixby, to propose to double the payment for Easter Offerings, and to resist to their last shilling all attempts to enforce the new claims.

CAPTAIN LISTER, delegate for Shelf, stated his township was determined to resist the new claims, as sent forth by the Vicar. This gentleman said there was no foundation in law for the claims which had been set up on the part of the Vicar. The Rectory had formerly belonged to the Monastery of St. Lewis, and the small tithes had never been granted to the Vicar. It was admitted he had not received them for the last five hundred years. There were many parts of the Vicar's revenue, he would instance that of demanding three pence a year from each communicant, founded entirely on custom. Now, if long-continued custom was to be of force to determine what he ought to receive, it was but fair that the same custom should determine what he was not entitled to have. A former Vicar, (Dr. Wood), upon coming to the Vicarage, thought with the present Vicar, that he had

a right to the small tithes: he too consulted a lawyer, received a favourable answer, and made a stir as if he would commence a suit to recover them. After some time, continued Mr. Lister, I met with him at dinner, and said,—“Well, Dr. Wood, why did you not proceed in your suit?” He said—“I found I had no right to the tithes, and if I had proceeded I should have gained nothing but expense, ill will, and vexation.” Mr. Lister also suggested that by a better mode of collecting the acknowledged dues of the Vicarage, the income might be materially increased.

Mr. GOODALL, delegate for Skircoat, entered into a calculation, to show the present vicarial dues, if properly collected, would yield a revenue of £1,500 per annum. He said the Vicar told him, he had a right, under the head “Corn Mills,” to one-tenth part of the net profits, (after deducting rent, wages, &c.) upon all the corn ground at the mills, as well on the corn grown out of the parish as that grown in it. This, he thought, was like imposing a property tax on the miller, like tithing the corn a second time, and he much feared it would in the end make a sensible impression upon the loaf. His township was determined to oppose the new claims.

Mr. JACKSON, the delegate for Sowerby, stated, that, at a meeting held on Sunday last, he was directed, by the town's people of Sowerby, to say that they, like the rest of the Parish, had been suffering greatly from the late Panic in our Markets; “some of my neighbours, (Mr. J. continued), have lost their all, and all of us have lost a great deal; when we heard Mr. Musgrave was appointed to be our Vicar, we were much comforted, for we were informed he was a good man and a christian; we longed to see him amongst us, for we needed spiritual consolation for our troubled minds; and we anxiously expected it from him.—Judge then of our surprise, when the first notice, he ever took of us, was by claiming and demanding the little Bit we had left: but (added Mr. J. brandishing his right arm,) we have determined, if he does get it,—it shall be at arm's length.” Mr.

Jackson was proceeding to read the resolutions of his township, the first of which set forth, "the meeting had learned with indignation and surprise, that the Vicar had made a claim to the small tithes, &c." but the Chairman intimated it was not necessary to do more than state the purport of the resolutions which he had already done.

Mr. SWALLOW, delegate for Warley, said, he should wish to give the Vicar something more, but his township was determined to oppose the new claims.

CAPTAIN LISTER was also the delegate for Southowram. This township had determined to resist the new claims, and would join with other townships in defraying the expenses of such opposition.

Mr. TURNER stated, the township of Warley, which he represented, was determined to oppose the new claims of the Vicar. Mr. FOSTER made the same declaration on behalf of the township of Wadsworth.

The townships of Heptonstall, Hipperholmewith Brighouse, and Langfield, determined to take counsel's opinion on the subject.

At this period of the meeting a discussion took place as to the authenticity of the list of tithes on which the Meeting had acted.

Mr. W. J. NORRIS stated, the list had been drawn out by Wm. Priestley Esq., who had been studying the law of tithes for two or three years; it was, he believed, extracted from Toller, but it could not be considered as the Vicar's list: he was very desirous something in the way of conciliation should be attempted; and, as there now seemed a crisis in the business, he should propose a resolution to this effect: — "That a document in the nature of a deed between the parish and the Vicar should be prepared, which should recite, that the Vicar had set forth certain claims which the parish did not allow; but without prejudice either to themselves or to the claims of the Vicar, they had determined to do so and so, and he without prejudice to his rights had accepted of it, and a deputation should be sent to the Vicar

with the resolution." This plan seemed to be generally disapproved, and Mr. Norris consented to withdraw the resolution which he had prepared.

Mr. OASTLER contended, that the list of claims was given by the Vicar's law agent, in the public meeting held in the church, and he appealed to Mr. Waterhouse, who was the chairman at the meeting.

J. WATERHOUSE, Esq.—“ I most certainly understood them to be publicly given as the Vicar's claims.”

It was now proposed the Vicar's solicitor should be sent for, in order that the meeting might know from him what the Vicar's claims really were. His brother Mr. W. J. Norris thought it unnecessary. It was contended, that the list of claims furnished at the last public meeting, must be considered as the real claims intended to be enforced by the Vicar, until they were changed by the Vicar or his law agent.

Mr. OASTLER said, “ I am rejoiced to hear the list disowned by the Vicar's friends; I hold it as a good omen; I sincerely hope all will end well, after all this stir.”

The following resolutions were then moved by C. RAWSON Esq., and seconded by Mr. OASTLER,—

FIRST: That this Meeting unanimously determine to resist the new claims of the Vicar.

SECOND: That the Delegates lay the above Resolution before their respective Townships without loss of time, and request that each Township will appoint three Delegates, with full powers (generally) to represent them, and manage this business.

THIRD: That this Meeting be adjourned to Wednesday the tenth day of October, to be then holden at this place, at ten o'clock in the morning.

Signed,

J. DEARDEN, Chairman.

The Chairman having left the chair, it was moved by C. RAWSON Esq., seconded by Mr. R. OASTLER, and unanimously carried: That the thanks of the meeting be given to Colonel DEARDEN, for his able and impartial conduct in the chair.

I believe there is no instance of a subject of such vital importance, and of so obnoxious a nature, having been discussed with more good temper; but, whilst the Delegates were resolved not to quarrel with the Vicar, they were also determined to express the true opinion of their Fellow parishioners on the subject; and, though they were desirous, if possible, to preserve the Peace of the Parish, they were determined to resist the unprecedented demands of the Vicar to the last.

I shall never forget the manner, in which Mr. Jackson (Delegate for Sowerby) delivered his address; he gave a genuine sample of nature's eloquence. I never saw magnanimous despair better depicted, than when he lifted his hand, and in the name of his disappointed suffering Townsmen, declared, "*it shall be at Arm's length.*" His attitude, his action, his countenance, his voice, were all in tune. I never felt the full force of untutored eloquence before.

"For nature's Eloquence is true indeed,"

"And, when she speaks, the very soul is moved."

The apology, which Mr. W. J. Norris attempted for his Brother the Solicitor, did no credit to him, or his party; to say the least, it was ungrateful towards Mr. William Priestley, who, it seems, had given the Vicar a "Gratuity" of all his knowledge on the Tithes'-Laws, the result of four years' hard fagging. From the Vicar's party Mr. W. Priestley had every reason to expect the most marked politeness; this of course Mr. W. J. Norris was well aware of, but he had another feeling in the question; the list of Claims had got out sadly against the wish of his Brother, they were found to be very unpopular, even amongst the Vicar's choicest friends, and were declared by every one to be extortious, unjust, and illegal. The Lawyer found he had gone a little too far, and, if he persisted in making these claims, he should lose his best and most able supporters. It must therefore, to answer the purpose of the moment, be declared that the Vicar, and the Lawyer, had nothing to do with this list of Claims; and, although the Lawyer had dictated them to Mr. Oastler in a public meeting, it was now represented they were handed

to him in a hurry, and, if it had not been for the impatient friendship of Mr. Priestley, the plaguy list would never have seen day-light; so the Parish had no body to thank for it, but Mr. Wm. Priestley; the Solicitor was as innocent as the Vicar, the Vicar had never seen it, and consequently ought not to be blamed.

“ They make the guiltless seem the guilty one.”

This was a good joke, and practised well on the parties intended; those however, who had their eyes open, were convinced it was a deep-laid trick, intended to answer the purpose for the moment, by making certain individuals, who had expressed themselves strongly on certain items in the list, believe the Vicar never intended to make such claims: if this had not been the case, would not the Solicitor have sent us a new List from the Vicar? That Mr. Wm. Priestley, who is a truly respectable Gentleman, would allow himself to be treated with such dudgeon, has surprised the Parish more than the ingratitude of the Vicar to his friend: and how does this manœuvre disgrace the Vicar! See what a neighbouring Editor, (who cannot be supposed to have a bias against the Vicar) says upon the subject! The Bradford and Huddersfield Courier of October 4th, on this transaction has the following observation:—“ In remarking upon the proceedings of the meeting, we would mention the apparent want of fairness and candour on the part of the Vicar, in bringing forward a long list of claims which, at a subsequent part of the meeting, is denied by Mr. Norris as being the *Vicar's* list. If the list were not sanctioned and approved by the Vicar, why was it or how could it be brought forward for the sanction or disapprobation of a Parish meeting? If this meeting had consented to the measures of accommodation proposed on the part of the Vicar, his claims, whether just or unjust, would have thus obtained the sanction of the Parish, and we know not how they could afterwards have been disputed. Such a proceeding gave an appearance of *trick* and *cunning* on the part of the Vicar, which we are sorry to witness.”

There can be no doubt it was, and is, and will continue to

be, the Vicar's list.—Yet it had come to light rather too soon; the parish was intended to have committed itself, before it was aware of the enormous amount of the Vicar's claims; having once compounded, there would have been an end of the joke, the whole list must then have been submitted to. In the present stage of the business, it was needful for the Vicar's friends positively to deny the list; to acknowledge it as extortious; and to say, as many a Vicar's man has said, "The Vicar never intended to make such claims; there are many things named in that list which the Vicar knows he has no right to. He has given up his claim to milk, &c., there is no man more grieved about that list than he."

"So smooth they daub'd their vice with shew of virtue,

"That their apparent open guilt omitted,

"I mean their falsehood in the Vicar's cause,

"They liv'd from all attainder of suspect."

These things were all spread abroad for the purpose of keeping up the appearance of having a few friends just in the onset; and those, who esteemed themselves as the "wisest" men in the parish, were absolutely gulled and took the Vicar's side. For their own sakes I hope they have not compounded. Mr. Norris would never have committed such a blunder, as to read it in a public meeting as the Vicar's list, if he had not examined it before. I hope those who have been duped by the *sham denial* of Mr. W. J. Norris, and others of the Vicar's friends, will see their error before it is too late.

"Pity! the boy had been to School,

"And learnt the wisdom of a Fool."

The Vicar's party were quite sure of success before the Delegates met, they had laid their plans very deeply: the list of claims was to be softened down to nothing; it was to be proved that the Vicar had been unfairly dealt by; the burden was to be made very light; in its utmost extent *only a Guinea a year* for John Waterhouse, Esquire (one of the richest men in Halifax); we were to be particularly informed we had nothing to fear.

"Oh what a goodly outside falsehood hath!

"'Tis like a villain with a smiling cheek,

"A goodly apple, rotten at the heart."

Had we been so silly as to have yielded, just look what was prepared for us! we were to have been taunted and held up to public contempt, as a set of "Radicals," rejoicing that we had escaped the gripe of the Vicar, and got off without imprisonment, &c. See the following statement, which appeared in the Leeds Intelligencer of the 27th of September, the day after the meeting was held :

"RIGHTS OF THE CHURCH.—As some wise and liberal persons in this and other parts of the country, after having pared down the claims of the Establishment to the strict letter of the law, have grown so bold as to attempt to defraud the church, even of its legal rights, under the honest plea that there is no power to enforce them; it is only fair that in the former respect those dissatisfied sages should be made feel the effects of the *lex talionis*. Like most other people too they have grown impudent and knavish from indulgence, and because the church benevolently contented itself, with demanding a portion of its lawful dues, they swore it should be deprived of all. The new and highly-esteemed Vicar of Halifax, the Rev. Charles Musgrave, has lately resorted to a proceeding well calculated to teach such enemies of the establishment a satisfactory lesson. Mr. Musgrave, on succeeding to the vicarage of Halifax, very naturally enquired into its income, and found his Rev. Predecessors had most foolishly, as well as generously, omitted to collect a large share of their rightful revenue. He accordingly submitted the case to counsel; and, having thus ascertained the real extent of his claims, addressed a circular to some of the most respectable of his parishioners, requesting them to meet and take the subject into their "kind consideration." Twenty-six of the principal inhabitants in consequence assembled; perceived at once the perfect legality of the new demands; approved of the suavity and discretion with which the Vicar had brought them forward; and took measures to apprise the whole parish, both of its liability, and of the necessity of amicably adjusting the matter to the satisfaction of all parties.—Hence on Monday week a meeting took place in the parish church

On the subject, when the Vicar exhibited a copy of his demands.

“ In consequence of these claims, thus specifically advanced, meetings were appointed to be held after evening service, on Sunday, at the chapel of each of the twelve townships in this extensive parish, to appoint delegates to attend a more general meeting yesterday, at the Magistrates’ office, for the purposes of ascertaining whether any arrangement for the commutation of the vicarial tithes can be accomplished between the Vicar and his parishioners.

“ On behalf of the Established Church, we sincerely thank the Rev. C. Musgrave for the step he has taken, and we hope that here and elsewhere, if rash bigotted people prove themselves insensible to the tender mercy which they have hitherto experienced, his example will be followed,—or as it might easily be,—improved on. The late Vicar of Halifax, we understand, did not receive above £700 or £800 per annum from the parish, whereas the most lenient commutation of the vicarial tithes, to which he was entitled, will yield his successor, at least, double that sum. *Nay it is a fact, even the radicals of that place thank their stars, they are not to be mulcted to the full limit of their liability, and most cheerfully prefer the payment of a considerable composition to the exaction of the whole, accompanied by the penance sheets, stools of repentance, distress warrants, law expenses, and six months incarcerations, so devoutly sought by their Leeds friends !”*

It will easily be perceived this statement is not correct in its account of the proceedings; this was no doubt intended to dupe the public, and make the whole appear as the work of the Editor, who had not the means of detecting the error. The whole deception is carried on admirably, until we read the last sentence, and there we evidently discover the Vicar’s party carousing and rejoicing over their contemplated triumph;* and in their delusive visions beholding the parish-

* It is self evident that the paragraph was sent to the Leeds Intelligencer before the meeting of Delegates had taken place.

loners, (Radicals as they call them), delighted and pleased beyond measure, nay even "thanking their stars" for their escape from the hands of the Vicar and his party, without having suffered the most condign punishments which the ecclesiastical law can inflict. Are such men to be envied? Men, who in the anticipated enjoyment of their intended victory, could sneer at and insult their supposed victims; men, who could publicly proclaim that their neighbours, who, they supposed, would be credulous enough to walk into the snare prepared for them, and who, they were sure, would prove themselves such fools as to be easily entrapped by their *apparent candour*, were a parcel of "Radicals, dissatisfied sages, impudent and knavish enemies of the Establishment," &c., and had reason to be thankful, considering the dreadful malignant tyranny of their oppressors, that they had escaped from "penance sheets, stools of repentance, distress warrants, law expenses, and six months incarcerations." If such diabolical sentiments had been charged upon the very basest of mankind, it would have been uncharitable; but when we see them, the public harbingers of their own infamy, boasting of such *tender mercy*, we are only left to wonder that such men exist; and existing, that they are to be found in a Christian country; and being in a Christian country, that they should *profess to be the stoutest Champions of a Christian Church!!! Unmask! Unmask!!*

"Proper deformity seems not in the Fiend
So horrid, as in *You*."—

This vision of victory gave them an opportunity of publishing their shame. Judge then of their remorse, and unprecedented disappointment, when the rivet broke, when the words of the Psalmist were so literally fulfilled:

"Behold, he travaileth with iniquity, and hath conceived mischief, and hath brought forth falsehood,

"He made a pit, and digged it, and is fallen into the ditch which he made.

"His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."

After such a "vexatious" and disgraceful defeat, it is no wonder men of their stamp should be exasperated beyond

all precedent ; if they had any prudence, it is not surprising they lost it now. "What!" they would say, "shall we the only Gentlemen in the parish, shall we suffer ourselves to be foiled? and that too by a set of simpletons, led on by a Servant scarcely out of Livery, a stranger* in the parish. Oh no! we will make the Radicals *feel*, if we cannot make them understand. What care we for the Vicar, the only question we contend for is, who shall rule the parish? Shall we suffer our rights to be trampled on by the Rabble? Never!"

"A person, crazed with pride, is a sight very mortifying to human nature."

"Let my unsounded self, supposed a fool,

Now set your long experienced wits to school."

Now they recommended the Vicar to enter the field with his "Broadsider," being resolved, at all risks, to frighten the "knaves" into submission. He is persuaded to send the following notice to the respectable and respected Chairman of the Delegates, (Colonel Dearden), requesting him to hand a

* The allusions to myself, as a "servant" and a "stranger," have been very frequently made by these "Gentlemen of high degree." I am proud to serve such a man as Thomas Thornhill, Esq.; and I assure those Gem'en, who have anxious desires to interfere in the disposal of Mr. Thornhill's property, so long as he honours me with his confidence, I will disappoint their hopes.

"I know *ye* well: *ye* serviceable villains;

"As duteous to the vices of *your party*,

"As badness would desire."

'Tis true I am a stranger in the parish of Halifax, having only resided here seven years. This may account for my determined opposition to the tyrannical and impudent interferences of certain would-be Kings. In Leeds (my native town) things are settled differently. There, those who pay, have a right to speak; there no haughty ignorant fellow would dare to insult a man for doing his duty. After all I have a greater interest in the tithe question, than many who have made a great noise on the Vicar's side; and, if some of them were to be found "*at Home*," they would be removed farther from Halifax than Leeds is.—Some people very soon forget their father's soil. If I have been instrumental in untying the knot, which has for years bound the tongues of the Halifax Yeomanry, I am sure I have not lived in vain.

copy to the Delegates from the different townships, and informing him, "if these were unhappily rejected, he should be under the painful necessity of giving them notice to set out their tithes in kind." The Vicar's party also caused the same to be inserted in the Leeds Intelligencer and the Leeds Mercury, in order that the whole country might be witness of their triumph, and shout at the downfall of a set of miserable "Radicals," who had committed the unpardonable sin of daring to disobey their high commands.

The following is the notice alluded to, very aptly designated, by a plain honest country labourer, "The Vicar's Flay Crow."

VICARIAL TITHES,
IN THE PARISH OF HALIFAX.

The Inhabitants of the Town and Parish of Halifax are hereby respectfully informed, that all Persons willing to compound for their Vicarial Tithes are requested to signify their Intention, in writing, on or before the 15th Day of October, to Mr. J. E. Norris, Solicitor, Halifax; after which an early Day will be fixed for the Attendance of the Parties, to adjust the same. It will be open to the Parishioners, as stated to them at the Meeting, held in the Parish Church, on Monday, the 17th inst. to compound upon the most moderate and reasonable Estimate, for themselves, individually; for their respective Townships; or for the Parish at large: and this, either for a Term of Years, or for the whole Period of my Incumbency.

CHARLES MUSGRAVE,

VICAR OF HALIFAX.

Vicarage, Halifax, Sep. 29, 1827.

What wisdom did these "Wise men" of Halifax display in this manœuvre. At this very time the Delegates were endeavouring to persuade the Townships to rent, from the Vicar, the Easter Offerings, &c. at double the price any former Vicar ever received, if he would lay aside his new claims. They were doing this, not because they were afraid of the Vicar, or his claims, or his party, but, since they

wished for peace, and were afraid of the consequence of a legal war, in a religious and moral point of view; they were determined, if possible, to make such a handsome proposal to the Vicar, that he might be induced to forsake his new claims, and let the parish enjoy a continuance of that peace, which had been its happy lot under its late Vicars.

“They were for peace: but when they spoke he was for war.”

There was now no need to parley any longer: it was evident no arrangement could be made: all were resolved to resist to the last, and the resolutions of the Townships were prepared, declarative of their determination to resist by every legal means. The Vicar's party saw the effect their “Broad-sider” had produced; they were astonished these “stupid fellows” would not yield. “By the laws of Halifax warfare, (say they,) they ought to have yielded long ago; they were not used to be so restive; before this they have always been very complying, and looked up to us to direct; we have coaxed, insulted, threatened, and still they oppose; they are like the British Army at Waterloo; they do not know when to yield.” These good men had been dreaming on victory, “and lo! sudden destruction had come upon them.” The remainder of this week was spent in such nervous and anxious activity, as was never before witnessed: the “great and wise men” were sick indeed at heart, and troubled with the spleen; but “what? they were the heads of Halifax. Were they to submit to see a handful of country clowns dare to interfere in the management of *their* parish affairs? was the business of the parish to be taken out of *their* hands? and that too by a parcel of Trash, whose only business was to pay the money when commanded!” The heart-rendings, the gripings, the distorted phizes, of these grandees “would have made a monkey laugh, and excited the grin of a baboon.”—But they were men of valour, they were cunning and crafty as serpents:—“Well,” thought they, “if we cannot make these villains yield by open warfare, we will see what sapping and mining will do; we will try what one thing and another will do amongst their leaders; if we

“do not blow the whole concern to atoms on the 10th of October, why then, *we are greater fools than we took ourselves to be!*” Now was every art, which desperate cunning could invent, employed; some of our best friends were hard pressed on the subject; the great respectability of the Vicar’s party was extolled; the meanness and contemptibility of their opponents described.

To the credit of the excellent Clergy of this parish, and its neighbourhood, they, as a Body, have refrained from any interference in this affair: some two or three however, “in the Priests’ office,” forgetting their “high calling,” and that it is “not reason that they should leave the word of God to serve Tables,” have, for the love of “filthy lucre,” or to please and flatter a superior,* or perhaps to indulge in the

* Supposing there had been a Township, where the inhabitants were remarkable for their attachment to the church of England; where they had lately given proof thereof by building a very elegant substantial church; and still more recently proved their love to the church of England and friendship for the minister, by subscribing many hundreds of pounds for a parsonage house, stables, garden, and every suitable convenience; and given so many instances of friendship and kindness to their Parson, that their praise was in all the churches. Supposing such a Minister should, when refused a trifling favor from an individual, who had subscribed more than one hundred pounds to the church, &c., whom the Parson had recently deceived, actually say to such an individual, in the presence of another person, “*He neither cared for the Town nor the people in it.*” And suppose he should afterwards refuse to allow the clerk to read a notice for a public Town’s meeting in the said church, and thereby compel the churchwarden to use his authority and insist upon the notice being read; suppose, I say, such a minister, under such obligation to his people, was afterwards to attend the meeting, and endeavour to prevent his flock enjoying their undoubted legal rights in the very church they had built; supposing he should shout, bluster, stamp, and storm like a madman, because the people were determined to proceed in their deliberations; and in the end leave them in such a state that a person, who should meet him coming out of the church, might truly observe: “Whatever has our Parson been doing? Why truly he has a Face like a rising sun, and a throat like a Turkey cock!” Supposing after such conduct he should send a notice like this to the clerk:—“I hereby give you notice that in

fiend-like pleasure of domineering over the consciences of others, employed themselves to shew the injustice of opposing the claims of the Vicar: they have, in their intercourse amongst their people, and even when they have had occasion to visit the sick, treated largely on the divine Institution of Tithes. They have stated, the Almighty considered the withholding the Tithes from the Vicar as a robbery done to himself, and would most assuredly punish those head-strong sinners who resist, with some tremendous judgement.

“ And then *such* Priests! oh! they’re keen-eyed fellows,

“ That to the Pocket keep a wondrous look out,

“ And never fail to blow the brimstone bellows,

“ Till they contrive the glitt’ring bits to hook out.”

They reasoned just as if Mr. Musgrave had a clear right and

“ future no notice or intimation of whatever kind, whether writ-
 “ ten or printed, shall be publicly read by you in —— church,
 “ without the said notice or intimation having previously been
 “ seen and APPROVED of by me.” And, in consequence of one
 of his flock being determined to buy a second-hand pulpit, and
 place it in a field opposite the church, in order to give out no-
 tices without further disturbance and trouble from the minister,
 should *kindly relent in his severity*, and actually *permit* the good
 folks to enjoy their privileges as the law grants them. Then
 suppose still farther, such a minister should mention to one of
 his people, —— he wished the town’s people to give him £100,
 and an advance of wages; if this was refused he would most cer-
 tainly leave them; and the day after call upon another person,
 (who had subscribed hundreds one way or other to the church,
 parsonage, &c.), whom he had very recently insulted in public on
 more occasions than one; and finding him from home, leave such
 a note as this:—“ I have this morning to communicate to you
 “ what I communicated yesterday to Mr. ——, as I have not had
 “ the pleasure of seeing you, Mr. —— will relate to you, if you
 “ ask him, the result of our conversation. Observe I make no
 “ CLAIM; what I ask is in the way of favor; and I leave the
 “ whole to the generosity and good feeling of my congregation,
 “ who, I trust, will not be backward to support their minister in
 “ a decent *respectable way*. Should further add that I should
 “ not think of looking out for another living, if the one I now
 “ hold was able to support a clergyman and a young family in a
 “ *respectable way*. You, Sir, must know that £126 per annum
 “ is not sufficient for me to bring up my family in a *way* becom-
 “ ing their situation. I feel grateful to you, Sir, in particular,

title from divine authority to one tenth of the property of his parishioners, because one tenth of the property of the Eleven Jewish Tribes was, for specific purposes, and on certain conditions, reserved as the Inheritance of the Twelfth. It is hardly credible, in this "enlightened age" such ignorance can exist, especially in the mind of a Clergyman of the Church of England. This kind of persuasion and threatening produced some effect, as well it might, for 'tis terrible to a guilty mind to be thus galled and teased with Holy Writ, and to be stunned with awful denunciations from the Word of God. Such scenes as these were however rather uncommon. I heard of one, where the poor fellow almost suffered a Martyrdom before he would *confess*; every passage against sacrilege was resounded, and every denunciation of Divine wrath thundered in his ears, at last the culprit said "I yield, I yield, its all the Vicar's due; yes I'll confess it is his legal right, *as much his own as rents are mine*;" then added (in

"and to the gentlemen of this township in general, for what they have already done for me. I wish I was not compelled to make the request, I now make, and I would add in conclusion that I feel willing to spend and end my days among you, provided my stipend could be so augmented, that I could live without getting into pecuniary difficulties. Should this not be done, I shall be obliged in duty to myself and family to look around, and try to get some other situation more capable of supporting me. I trust you will use these hints in the way that your wisdom shall best direct: from what you have already done for me, since I came into this township, I can put the most perfect confidence in your desire and wish to support the Clergy of the Establishment in a *respectable way*." Supposing, I say, such unlikely circumstances were ever to transpire, what would you say to such a minister? I would recommend him to the Inquisition, as a most fit person for one of their officers. Oh! but he is married he says, so they would not have him.—Why then I would advise him, if he were a stranger in the town, to "gae back agen."

There have been several informations lately against individuals in a certain township, particular one against a true Parson's friend for keeping TWO DOGS. I wonder who informed! I hope not a Clergyman.

What would a Minister deserve, who should be proved guilty of such conduct? I dare not say,—but I know what the Bible says he shall receive:—see Ezekiel xxxiv. 10.

an under tone,) “but I will never pay, say what they will I will not pay.” It was a laughable and a melancholy scene, something like this:—

“There is a certain village Priest,
He lives at E**** too,
He is a pious Vicar’s friend,
A champion staunch and true.

The *Thunderbolts* of heav’n he wields
To serve his impious ends;
And, if he cannot find a foe,
He hurls them at his friends.

Now this man and a neighb’ring Priest
Surround a Man of Gold,
And, when they strive to get his purse,
He does it faster hold.

One says “tis just”, the other threatens,
Till in the snare he’s caught;
He owns the Vicar’s in the right,
Yet will not part with aught.”

There were some persons however upon whom such tricks would have produced no effect; it was with difficulty they could be moved by any kind of persuasion; “they had taken such an active part, and encouraged others to resist, nay they had signed resolutions pledging themselves to resistance, and now they did not like to flinch; it would look so silly, if they fell back, *they never would be trusted again* ;” and so on. Why to such sturdy gentlemen as these, who had resisted every argument, it was just hinted, “it was more creditable to give up a bad connexion, than retain it; “for, said the Vicar’s partizans, very emphatically, while a man lives, you know, *he may alter his will*; there can be no honour in continuing to connect yourself with such “rabble;” “your friends *expect* you will desist.” At the words “alter his will,” there was, I’ll assure you, some starting, staring, and pricking of ears. *The significant looks of the parties expressed the rest.* If I had the pencil of Hogarth, I would give their pictures just here. “Aye! Yes! well, as you say, there can be no harm in recanting! but we must do it

“by little and little, not all at once, you know. Let us have a decent time to turn round in; only wait a little; we can soon find an opportunity, for we know they are a hot-headed set; we can soon push them on, pick a quarrel with them, and then leave them in the Lurch.” In some places a piece of Plate was hinted at; such things had been talked of formerly, and fallen through; the hint of course did not take.

Such was however the wonderful effect of all these different modes of persuasion, that some of the greatest misers in the Parish have absolutely declared, with all the gravity of owls, “in their consciences they really believe the Vicar has as clear a right and title to his claims, as they have to their rents;” but mind ye! there’s not a man among them all who’s ever paid him yet:

“They squander other’s wealth, but hoard their own.”

Several individuals, who were very staunch opponents to the Vicar’s claims, who were very loud in their declamations against the evil which would accrue from Mr. Musgrave’s proceedings, who were in the habit of thinking themselves “upper kind of folks,” who had formerly been honoured by the friendship and intimacy of the Vicar’s Party, and who had suddenly taken part against their own friends without knowing it, were anxious now to draw back again; for they found there was to be no domineering in our camp; they were uncomfortable; then their old friends’ good dinners were not forgotten; “they did not not think the Vicar right, and yet they could not say that he was wrong:”

“They that are dim of sight, see truth by halves.”

At last (generally with a very bad grace,) they joined their quondam friends.

“Birds of a feather

“Will flock together.”

What was the consequence? Why, they have proved they are not to be depended on, and the opponents of the Vicar’s Claims now know no doubtful Character lurks in their Camp!

“No dangerous characters our camp disgrace,

“Safety is here, and doubt has fled the place.”

It so happened that, at the close of this eventful week, on Saturday the 6th of October, there was held a meeting of the Trustees of the Calder and Hebble Navigation, for the purpose, as I suppose, of managing their own business, and then getting a good dinner. That this meeting of Canal Trustees should have any thing to do with a dispute between the Vicar of Halifax and his parishioners, is singular enough. The mystery is unravelled, when it is discovered the same Mr. J. E. Norris, who manages the Vicar, is also the Solicitor for the Proprietors. This trifling circumstance will account for the otherwise unaccountable fact; it does indeed at first sight astonish every man of common sense, that a meeting, composed of such highly respectable individuals, should deem it their duty to interfere with, and endeavour to arrange, the business of the parish, when the parishioners had already duly authorised and appointed their delegates to settle the whole affair, and when the delegates had publicly entered upon their duty, and were intending to meet again on the Wednesday following, for the sole purpose of prosecuting their labours. I am quite willing to admit the Proprietors never intended to become parties to such an unwarrantable interference, and can only account for this singular transaction on the following very natural supposition. It is very well known at such meetings the resolutions, intended to be proposed, are written by the Solicitor; and afterwards, when passed, are signed by the Chairman. It does not therefore require a great stretch of candour, to believe that, while the Proprietors were busily employed in framing and dictating resolutions to advance their own interests and improve their canal property, the Solicitor, whose whole soul has for the last five or six months been devoted to the consideration of the tithes, was all the time engaged in the deep and most profound consideration of the tithe question; just at the moment

" 'Twas all his intellect could span,"

and, instead of transcribing the resolutions from the lips of the Trustees, very probably wrote down the following notice for a meeting on the subject of the tithes :

“The claims of the Vicar having become a subject of such *very serious consideration*, you are requested to attend a **PRIVATE** meeting of *Gentlemen*, at the Swan Inn, on Monday next, at three o'clock in the afternoon, for the purpose of ascertaining the possibility of settling and consolidating all future claims for tithes, by procuring an act of parliament, which shall contain such enactments as will prevent litigation and dispute.”

“Halifax, Oct. 6th, 1827.”

When the above was presented to the meeting for their adoption, I wonder how they all looked! I am not aware a single word was uttered; of course they were all, both Solicitor and Trustees, lost in profound amazement!

“And silence fixed her Throne on every Tongue.”

The Chairman of course refused his name to the document, and the Solicitor was no doubt rejoiced when he safely “bagged” the offspring of his distracted soul.—And here it seems the unlucky affair would have ended, if the Blue Bag had been faithful to its trust; some how or other, I fancy, the anonymous paper was dropped; a mischievous wag might perchance in passing take it up; and, observing its contents, and well knowing the state the Parish was in at the moment determine to drive a “*down good Joke* ;” run with it to the printer, (took good care to conceal the printer's name;) and send it off to a goodly number of highly respectable individuals; amongst the rest to our worthy Chairman, to Robert Stansfeld Esq., and several of our best friends. That these gentlemen should attend is quite natural; they knew nothing about the manner in which the thing had been got up; they felt an earnest desire to use every exertion for the good of the Parish.—But that the Proprietors should be the Dupes of a Hoax, practised by the unlucky misfortune of their Solicitor upon themselves, is indeed rather astonishing. Perhaps it will be said the above surmises are unnatural, invented merely to ridicule the Solicitor and Proprietors. I answer seriously it is the best, the most favorable, construction I can put upon the whole proceedings; I am well aware it has been

differentely explained : if the proprietors will have it otherwise, and acknowledge themselves to have been the authors of the *Swan Meeting*. Why then the truth is, they were guilty of the most uncalled for and unwarrantable intermeddling with the rights of others, totally unprecedented, and altogether indefensible. If they had any interest in the Tithe question, they were already represented by their Delegates, and had certainly no right to interfere in the business. What would be said by these Gentlemen, if a few individuals were to send an anonymous notice to a dozen or two of their neighbours to call a meeting to “settle and consolidate all future claims” for dues on their canal;—would it not be thought impertinent in the very highest degree? Where is the difference? For the credit of the Proprietors and the Solicitor, I am willing to believe the whole affair was brought about by the trifling misfortune alluded to before, i. e. the dropping of the note.

At the time appointed, however, the meeting was held at the Swan Inn. The names of the persons attending this meeting, and also the resolutions adopted, as well as the ulterior movements of the Vicar and his Solicitor, will be more properly stated in the account of the meeting of the Delegates on the 10th of October: the whole affair was then very fully and impartially brought before the Delegates, by their truly-conscientious Chairman, Colonel Dearden. The *Leeds Mercury*, of the 13th of October, contained a full account of the proceedings of the Delegates at that meeting, from which paper principally I copy the account thereof.

On the morning of October 10th, the Delegates arrived in Halifax; nothing could exceed their surprise on being informed, by every one they met, that the business had been taken out of their hands; that a private meeting had been held at the Swan Inn the Monday preceding; and the whole affair was settled; the Vicar was to have £2000 a year; he had agreed, and was actually gone off with his Solicitor to the Archbishop; he was expected back that morning; and there was no doubt His Grace would consent to the arrangement. A number of the Delegates met together at the Rose and

Crown Inn; they wondered what this meant; their feelings were expressed in strong and nervous terms; they were resolved to resist the unwarrantable presumption of the Swan Committee, and let the Halifax Gentlemen know they would not be dragged in as parties to an agreement which had been made in a private Hole and Corner Meeting, and absolutely submitted to his Grace the Archbishop of York for his approval, altogether without their sanction and knowledge.— At ten o'clock the adjourned Meeting of the Delegates, from these several townships of Halifax, was held in the Magistrates' Room, at Halifax, to consider of the proper steps to be taken to resist the new claims of the Vicar; Colonel Dearden in the Chair.

The different Townships having been called over, the Chairman said,—They were met there by adjournment. At their last meeting it was resolved to resist the various new claims set up by the Vicar for the small tithes. Since that meeting some propositions had been made, which he would proceed to lay before them. On Saturday sen'night, he received a letter from the Vicar, adverting to the proceedings of the former meeting, and which stated, nothing was further from his intention than to excite any feelings of an unpleasant nature, and he was disposed to compound with the parishioners on the most moderate terms; this intention had remained unchanged, but that he could not recede from his claims; and he had caused a notice, of which he had subjoined a copy, to be inserted in two of the Leeds papers; and requested him to inform the delegates of the different townships, of his readiness to listen to and agree upon the most moderate terms of composition; but added, if these offers were unhappily rejected, he should be under the painful necessity of giving them notice to set out their tithes in kind. In consequence of this letter, continued the Chairman, I sent copies of the notice to all the townships. On Saturday there was a meeting of the trustees of the Calder and Hebble Navigation, when the Vicar's claims became the subject of the conversation, and it was determined to

call together a few of the principle gentlemen in the neighbourhood, to adopt, if possible, some method of effecting an amicable and permanent arrangement between the Vicar and the parish. This was done by a circular, and on Monday last a private meeting was held at the Swan Inn, when the following resolutions were agreed to, which he would read :

“At a Private Meeting of Gentlemen, held at the Swan Inn, on Monday the 8th Instant, present

“JOHN WATERHOUSE, Esq. in the Chair ;

William Mitchell, Esq.

John Rawson, Esq.

William Priestley, Esq.

Colonel Dearden,

Jeremiah Rawson, Esq.

George Priestley, Esq.

Thomas Preston, Esq.

John Walker, Esq.

Major Priestley,

R. Briggs, Esq.

William Kershaw, Esq.

Michael Stocks, Jun. Esq.

W. H. Rawson, Esq.

William J. Norris, Esq.

Robert Stansfield, Esq.

Robert Wainhouse, Esq.

Resolved “That this meeting have taken into their serious consideration the claims of the Vicar of Halifax for tithes, and are of opinion, that it is necessary to adopt measures for the purpose of securing an amicable adjustment of the same.

“That it is our opinion, that the present income of the living is insufficient to the proper support of the Vicar’s important station in the parish.

“That the claims for the Vicarial or small tithes, if enforced through this extensive parish, must inevitably lead to great litigation and disturbance.

“That, with a view to obviate such consequences, and without prejudice to any party concerned, the following gentlemen, viz. Messrs. Waterhouse, Briggs, Mitchell, W. H. Rawson, Thomas Preston, and John Hodgson be requested to wait upon the Vicar, for the purpose of ascertaining his sentiments on the following proposition :—‘Will the Vicar consent to join in an application to Parliament, for an act to commute for ever the Vicarial Tithes and Easter Offerings,

on receiving the annual sum of—,* in lieu of the same; and also forward this proposition to the Crown as patron, and to his Grace the Archbishop of York as diocesan, and afterwards communicate the result to the Chairman of this meeting?"

To this proposition the Vicar gave the following answer:—

"I shall be happy to use my best endeavours to facilitate such an arrangement."

The chairman said, that, as he had left the meeting before the resolutions had been fairly copied out, he had received that which he had just read from Mr. W. J. Norris—whose letter accompanying it he would also read:—

"I have the pleasure to hand you a copy of the resolutions of the meeting held to day at the Swan, as I understood you to express a wish for one, in order to enable you to state correctly to the meeting of Delegates, to be held on Wednesday next, what has been done. The business, however, will be more completely arranged, when we can learn the result of the Vicar's interview with the Archbishop. The Vicar and my brother James are gone this evening to York, and they will return in the course of to-morrow, so that on Wednesday, the Archbishop's sentiments may in all probability be made known.

"I am, &c. &c.

"WM. JOHN NORRIS."

St. John's, Oct. 8.

COL. D. believed that a deputation would wait on the meeting almost immediately, who would state what took place in the interview with the Archbishop. The Vicar had expressed himself as satisfied, and more than satisfied, with the sum offered; but added, he did not think a less sum would induce the Archbishop to consent to a permanent composition, under the authority of an Act of Parliament, but on this point they would be informed more fully by the deputation.

Some suspension of the business of the meeting took place

* I am informed this blank was afterwards filled up at the Vicarage with £2,000, without the authority, sanction, or knowledge of the Swan Committee.

until the arrival of the deputation, during which a general conversation took place upon the proposal which had just been read. It was explained this commutation was to include all the Vicar's claims, both new and old, except surplice fees.

Mr. STOCKS thought mortuaries should be for ever done away with; he could not say whether they were surplice fees or not.

Mr. RICHARD OASTLER said they were certainly surplice fees, as they were intended as a payment for certain prayers to be said for the soul of the departed—he had been informed by a professional man, that 21s. had already been demanded by the new Vicar, although 10s. was understood to be the *price* before. Certainly this *tithe* on the dead had better be extinguished along with all other *dead tithes*.

CHRISTOPHER RAWSON, Esq. "If I had stood alone, I would have opposed the claims of the Vicar. I think he has been badly advised, in the manner in which he has brought them before the parish; and I trust, if we don't compound with him on the basis of the new proposal which has been made, we shall not be deterred from a vigorous assertion of our rights, and the protection of our property, by the scurrility of the Leeds Intelligencer, which has denominated us radicals:—if I be a radical, I think there are few loyal men left, and that both the Church and Constitution are in great danger."

COLONEL DEARDEN. I am involved in the same obloquy; I think, however, the abuse heaped upon us by this paper will not do us much harm.

Mr. RICHARD OASTLER. The paragraph referred to is not only calumnious and abusive, but contains the most gross falsehood: it states that the meeting held at the Vicar's house were satisfied of the legality of his claims, and took measures to apprise the whole parish of its liability, than which nothing can be more false.

The CHAIRMAN said it was certainly a most gross misrepresentation of what had taken place.

CHRISOPHER RAWSON Esq. said he was very sorry the meeting referred to by the Chairman had not been held previous to the last meeting of the delegates, it would have prevented much of that soreness of feeling which now prevailed; he trusted, however, they would receive the delegation which was about to wait upon them with candour and good will. He did not so much blame the Vicar, as those who had advised him, for what had taken place. With respect to the town of Halifax, the most unaccountable apathy prevailed on the subject: they had appointed no delegates to that meeting; he felt indeed he was an intruder, and had no right to be present. He should, however, be most happy, if an amicable and satisfactory adjustment could be come at.

MICHAEL STOCKS Esq. said he stood in the same situation with Mr. Rawson, he was an intruder, but he had not his modesty in making an apology for his intrusion.

The CHAIRMAN said, the meeting was glad to see them, and would be happy to have the benefit of their assistance.

Mr. STOCKS expressed his wish that the proposal which had been read might lead to a permanent and amicable arrangement.

CAPTAIN LISTER.—Under the sanction of an Act of Parliament.

Mr. STOCKS.—Certainly, that is what is intended: and I would have nothing left in the shape of tithes, but I would wish to ask what is to become of the 1100 acres of land allotted to the Vicar under the several inclosure acts? Is he to have the £2000 a year and keep the land?

CHAIRMAN.—Nothing specific has been said on that subject; but as the land has been awarded under the authority of parliament, I presume the present arrangement has no reference to it.

One Gentleman (we believe Mr. Waterhouse) observed, the land let only for £70 a year.

Mr. STOCKS said that was no criterion of its value, for there were 270 acres of land appropriated to the Vicar of Halifax in the township of Ovenden, and within 1½ mile of

Halifax, which would, in 20 years, be worth 40s. an acre per annum, and he was confident there was free-stone in it worth £20,000. Indeed so impressed was he with this, that he once told the late Vicar, it might be made to produce £500 a year. He thought the sum of £2,000 a year ought to include all the emoluments of the Vicar, except surplice fees. "I never, (concluded Mr. Stocks,) met the present Vicar but once, which was at the first meeting in the Church, and his conduct was then such that I thought the parish ought not only to treat him handsomely, but liberally."

Mr. GOODALL asked if they wanted to get back the land already appropriated to the Vicar? To which Mr. STOCKS replied "yes."

Mr. J. E. NORRIS, the Solicitor of the Vicar, was then sent for to explain, on the part of the Vicar, what had been done, but he said he had no information to give on the subject; there was a delegation waiting, he believed, to be called in. Mr. Norris then withdrew, and the delegation, consisting of Mr. William John Norris, Mr. Wm. Mitchell, and Mr. Thomas Preston, entered the room.

Mr. W. J. NORRIS said the meeting would be informed, from the resolutions which had been laid before them, of the general outline of the plan which had been proposed, and which, he trusted, would lead to a permanent adjustment, which would never after be disturbed. He was not prepared to state, in a formal or very business like manner, the nature of the interview with the Archbishop, but he would state generally it was of the most satisfactory nature, and his Grace had expressed himself disposed to give his authority and support to the arrangement which had been proposed, to extinguish all the Easter offerings, and all tithes, on the payment of £2000 a year.

Mr. Wm. MITCHELL said, he was afraid at one time the Archbishop would not be disposed to consent to a fixed and permanent money-payment, but would insist on some commutation which would adapt itself to the fluctuating nature of money and land, but after reasoning the matter with

them, he agreed to the arrangement they proposed. The arrangement was to include the whole parish, and it was intended all payments to the Vicar, except surplice fees, should be for ever extinguished.

Mr. PITCHFORTH.—What is become of the allotments granted to the Vicar from the enclosed townships; what are they to pay towards the £2,000 a year?

Mr. MITCHELL.—The inclosure acts did not release these townships from the payment of Easter Offerings, it only extinguished what are called the small tithes.

Some misunderstanding having arisen, by applying to the intended new Commutation Act, what had been said by Mr. Mitchell respecting the continuance of the Easter Offerings in the enclosed townships that Gentleman distinctly explained, that it was intended to extinguish Easter Offerings as well as small tithes, in all the townships; and all payments which did not come under the denomination of surplice fees; and that, of course, those townships who had given land in lieu of small tithes would have to pay a proportionably-less sum towards the raising of the £2,000. He thought the cutting off for ever all ground of dispute between the parish and the present, and all future Vicars, would be one of the greatest benefits which could be conferred upon the parish, and it would give him unfeigned satisfaction, if he could be instrumental in bringing about so happy an arrangement. It would be a boon to the present, and a benefit to all future generations.

Mr. PITCHFORTH.—Is the Vicar to have the land which has been already allotted to him?

Mr. MITCHELL.—Undoubtedly. That land has not been given him for any thing intended to be done by the proposed Act; and the enclosed townships will have the advantage in having a smaller quota to raise.

CAPTAIN LISTER, Delegate for Shelf.—If the land were not given to redeem the Easter Offerings, I do not know for what purpose it was awarded, as the small tithes never belonged to the Vicarage, but belonged to the monastery of St. Lewis. The salary of the Vicar was then fifty marks a year: but this

payment being thought insufficient for his maintenance, the monastery granted him the mortuaries and the tithes of calves and pigs, for which he was to pay a rent to the monastery of £4 13s. a year, which sum is still paid to the Crown. This was a decisive proof that the Vicarage had never been endowed with the small tithes.

Mr. THOMAS PRESTON concurred in the view of the case which had been given by Mr. Mitchell.

Mr. OASTLER.—I should wish to know how the money is to be raised.

Mr. MITCHELL.—If the principle is agreed upon, there will, I think, be little difficulty in the details, and I think the money will be raised with great ease. The sum of £2,000 may appear large,—but, when apportioned among the different townships of this extensive parish, the burden will be very light. I have thought upon the subject, and have formed a plan in my head which I think will remove all difficulty as to the mode of collecting the money, but in the present state of the business I do not think it useful to enter much into details. Mr. Mitchell further added, that, after the proposed Act was obtained, the Vicar would not be entitled to any allotment of land, under any future enclosure which might take place. It would, he said, be necessary to consult the enclosed townships.

CHRISTOPHER RAWSON Esq. said, he thought it desirable, an arrangement should be made upon the basis which had been proposed; he regretted any difficulties had been suggested with respect to the former allotments. It would be a great advantage to have all ground of contention done away with for ever. In order to render the measure complete, he thought mortuaries should be included in the payments to be extinguished.

The mention of mortuaries led to some conversation on the origin of this payment, which had been originally a voluntary donation, for the purpose of having the soul of a deceased relative prayed out of purgatory; and it was contended, that, as this duty was no longer discharged in Protestant churches, the remuneration for it should cease also.

Mr. GREENWOOD wished the opinion of the delegates to be taken separately, as to their willingness to pay the Vicar £2,000 a year.

The CHAIRMAN thought there were strong objections to taking their opinions in that manner.

Some conversation ensued on the expense of obtaining the Act of Parliament, and as to whom that expense should be defrayed by.

Mr. MITCHELL said, if it was an amicable bill, the expense would be inconsiderable; Mr. Stocks said, it would be from £700 to £800, but he thought no difficulty would arise on this subject.

Mr. NORRIS said, he had no doubt but the Vicar would be willing to contribute his fair proportion toward the expense.

Mr. MITCHELL, in reply to some inquiries by Mr. Turner (delegate for Warley,) as to whether the Vicar would be willing to give up the surplice fees in the out-townships to the respective ministers, who ought to derive some benefit from the great augmentation of the revenues of the Vicarage, said, something ought to be left to the generosity of the Vicar, who, he had no doubt, would act liberally towards his clergy.

Mr. OASTLER.—I believe he will, if not *advised* to the contrary.

Mr. MITCHELL in conclusion added, if the meeting wished to see the Vicar, he would be willing to give them every explanation in his power.

It seemed to be the general feeling there would be an indecorum in this, and the Vicar's attendance was not requested.

CHRISTOPHER RAWSON Esq. then moved the following resolution, which was seconded by Mr. SWALLOW, the delegate for the township of Warley :

“ It is the opinion of this meeting that the annual sum of £2,000 be paid to the Vicar, in lieu of all Easter dues, small tithes, and mortuaries.”

Mr. FOSTER, of Wadsworth, thought they had no authority

to agree to any specific sum. They came there with full power to oppose the new claims, but they were not prepared to expect the turn which the meeting had taken. If the meeting of Monday had sent them word, they would have been prepared to do any thing, but as it was they were not enabled to do more than oppose the Vicar's new claims.

The CHAIRMAN said they came with full powers.

Mr. FOSTER maintained, they came only with power to oppose, and not to fix any sum.

The CHAIRMAN having read the resolution, it was proposed to call over each township, and take the vote of each delegate, *seriatim*; and Mr. FOSTER, the delegate of Erringden, as the first in the list, was called, who stated he had no authority from his township to concur in any such resolution. He added, if the present proposition had been made earlier, the different townships could have been consulted upon it.

Several other of the delegates expressed themselves to the same effect, and there was a general feeling that, as a compromise had not been contemplated by any of the townships, it was a subject on which the delegates were not authorized to express any opinion.

Mr. STOCKS said, though he was only an intruder, he would, with the consent of the meeting, move an amendment to the resolution, which might remove the difficulty. "That this meeting recommend to the different townships, that the sum of £2000 per annum should be paid to the Vicar in lieu of Easter dues, small tithes, and mortuaries." This amendment was seconded by Mr. EDWARDS, of Pye Nest.

Several of the delegates stated, their powers were limited to concerting the best mode of opposing the claims of the Vicar, and they were not prepared to go so far as to vote for the amended resolution.

Mr. RICHARD OASTLER.—I am extremely sorry some friendly proposal was not made by the Vicar's friends at the last meeting; if such had been the case, I have no doubt this business might have been brought to a speedy and satisfactory termination. We have since then called our townsmen toge-

ther to ask for full powers, and we have received them; but, although this be the case, we know the sentiments of our townsmen, and we should misrepresent them if we did not say, to a man they consider the claim *unjust* and *illegal*, and are bent upon resistance. I stand here also as the representative of one of the largest landholders in the parish, the sole proprietor in the township of Fixby—Thomas Thornhill, Esq. and I am most happy to say, he and his tenants have only one opinion on the subject, to pay the Vicar his just claims, but neither to pay nor compound for his new demands. But in order that I may not misrepresent Mr. Thornhill's wishes, he shall speak for himself. In one letter to me he observes,—

“I agree to whatever mode they (meaning the delegates) think best in raising the money to defend our rights; and I trust they will have the courage to try the case in every Court in England before they give it up.”

In another he observes,

“I shall be perfectly satisfied whatever way our side think fit to raise the money. Of course I am ready to admit any fair and proper claim which the Vicar may not have received in full for Easter Offerings, &c.; but when he sets up new demands, which never have been made before, then I would oppose him in every Court in York and London, and on no account would I have any one to attend to his circular notice. You had better say,—we are ready to pay what we have done before. If he makes any new demands, we will inform him whether we will accede to them or not.”

Such then are my orders, and, I am happy to say, such is my opinion. If the Vicar and his friends think that part of Mr. Thornhill's estate belongs to them, or Mr. Thornhill owes them any thing, let them deliver to me a list of what they should like to have, it shall be forwarded to the proper quarter, and in a few days they shall know whether it will be paid or not. We are quite sure the claims the Vicar has made against us are both *illegal* and *unjust*, but if he has any *just* claim against Fixby, let him make it—we are able and willing to pay him—and we have no wish to go petitioning

Parliament to permit the Vicar to let us off. I am fully convinced the Vicar, if left to his own judgment and inclination, would act very differently towards us. Who his advisers are I pretend not to say, but they appear to me to be taking every means to make him disliked by his parishioners. From the knowledge I have of him I declare that, if left to himself, he is incapable of making such demands, and of allowing the parish to be treated with such *contempt*, as this day's proceedings have unfolded to us. Let us consider the circumstances under which we are assembled. At the last meeting held here, it was *unanimously* resolved to resist the Vicar's claims; we went back for new powers to organize the means of this resistance; we received them; we are here to consult together for that purpose. What is the news we have heard from the Vicar since the last meeting? We have been called upon to compound or pay in kind; was this likely to soften matters down? I think not; the Vicar's name is attached to the document, I suppose to make us *love* him; but what has been done since then; on our part nothing:—we, who are the unanimously appointed delegates for the townships, have done nothing:—we had adjourned till this day, and have attended as we thought to undertake the management of our own cause:—what simpletons were we;—we never dreamt the wise ones in Halifax, perceiving our utter inability and incapacity to manage and arrange this business would have kindly done it for us; and, although the township of Halifax would not condescend to send any delegates *here*, it was fully represented in the meeting at the Swan. The gentlemen who assembled there are known to you all, and are highly respectable in their private capacities:—but really, if we may judge of them from their private labours for the public, we must not give them credit for all the wit in the world. They have worked hard, they have agreed the Vicar forsooth should have £2,000 a year—the Vicar has agreed to it also, nay even the Archbishop has, as we are informed, made himself a party. How pretty all this looks, the business seems to be quite settled; the Bill may be on its

way to parliament for ought I know; there is only one little arrangement to make—the money, how is it to be raised? This they quite overlooked; that part of the business is to be discussed by us, and Mr. Mitchell has a nice arrangement hatching, when it is ready we shall have it served up as nicely as the dish we have had to day. I feel persuaded we shall prove to the Vicar's friends that we are fully aware of the importance of our present situation, that we will not sanction any measure about which we have not been consulted, and are determined to be a party in every arrangement on this subject. Our townships have confided in us, and we will prove to them we deserve their confidence. I have heard the high-sounding names of great personages, who are expected to take the field against us. Let us prove to them we are resolved to stand firm, and let the wise and great ones see we have at least learnt one maxim,—“*union is strength.*” One intention in this trick is, no doubt, to divide us, but I feel confident we shall now only adhere more closely together. There is one other observation I would make; it is impossible this meeting can act upon the word of any person; we must have some document signed by the Vicar, but where is it? It has no existence. Remember how we have been before treated by the Vicar's friends. It is not long ago, since, at a public meeting in the Parish Church, I copied from the dictation of Mr. Norris (the Vicar's Solicitor) in the presence of most of you the Vicar's list of claims, which I read over in the public meeting to Mr. Norris, and he said, it was correct; and, lo! at the very next meeting, which was held in this place about ten days after, we are told, neither the Vicar nor his Solicitor had any thing to do with the list—but it was in point of fact drawn up by that sound title lawyer, Mr. Wm. Priestley, the particular friend of the Vicar, who had been studying the law of tithes assiduously for three or four years, and had at last stumbled upon one Toller, who had told him the Vicar of Halifax had a right to all the items in the list—and yet, after all this trouble and toil, poor Mr. Priestley has the mortification to see his labours' list

disowned, in one short week, by those whom it was meant to serve. Are we then, after such an instance of duplicity, to trust the party without the Vicar's signature? I say, no; I am persuaded you will say the same. How easy it will be next time to make a mistake about the whole of this matter, both about the Archbishop and the Vicar, the £2,000 a year, and the nice easy way of raising the money. Let us prove we learn from experience; having once been deceived, let us guard against it in future. Under these circumstances I should violate the confidence reposed in me, if I gave my vote in favour of either of the propositions now before the meeting. Besides, by placing ourselves in a posture of defence, we shall be equally prepared to listen and attend to any propositions which shall be submitted to us in a *manly* and *direct* manner.

Mr. PITCHFORTH said he did not think all the blame rested upon the friends of the Vicar; some portion of it he thought belonged to himself, for he had heard the Vicar say he would take £1,500.

The CHAIRMAN said the Archbishop would not consent to the proceeding for a less sum than £2,000.

Mr. OASTLER thought the delegates had full power without being referred back to the townships, and Mr Stocks's amendment should be so framed as not to be misunderstood.

M. STOCKS Esq., with the view of meeting the new difficulties which had been suggested, re-modelled his amendment as follows. "That the delegates return back to their townships to obtain full powers to act according to their discretion." This re-amendment having been seconded; before it was put to the vote the Chairman enquired of the several delegates the nature of the powers with which they had been invested, when it appeared the delegates from eleven of the townships were only authorised to oppose, and not compromise. Upon this, Mr. Rawson thought there was an absolute necessity for Mr. Stocks's amendment.

Mr. TURNER proposed as a further amendment,—“That the

new claims of the Vicar be resisted." This amendment was seconded by Mr. PITCHFORTH.

M. STOCKS Esq. said, as he had proposed his amendment with the view of producing unanimity, which it had failed to do, he should beg leave to withdraw it.

C. RAWSON Esq. said, he should be sorry if a resolution so little conciliatory as the last should be passed. He should therefore revive the amendment of Mr. Stocks, which was seconded by Mr. Edwards; before this could be put to the vote, another resolution was proposed to adjourn the meeting for an hour, until the proposal made by the delegation could receive the Vicar's signature. This resolution, though duly seconded, fell to the ground, without being put to the vote.

Mr. OASTLER again presented himself to the meeting, and, after some observations which our limits will not allow us to repeat, read a number of resolutions, which embodied the system of warfare which it was proposed to maintain against the new claims of the Vicar.

Mr. TURNER, the delegate for Warley, requested leave to withdraw his motion for resistance, and to propose those resolutions which Mr. Oastler had read,—a proposition which Mr. Pitchforth seconded.

Mr. OASTLER said, that could not be done, as he had not made them the property of the meeting by having proposed them; he had no wish to have them adopted, but had only read them to the meeting, in hopes the delegates would turn their attention to the subject, that at the next meeting something definitive might be arranged. It would be better coolly to deliberate on a subject of such importance, and not pass resolutions which had been hastily drawn up by an individual; at the next meeting resolutions formed on them might be proposed; for he considered it highly important to shew the Vicar's party they were able to conduct their defence, and they would always be better able to treat upon the subject when they presented a bold and steady front. Mr. O. further stated the very *moderate* and *reasonable* composition now demanded by the Vicar would, in his township,

amount to exactly $26\frac{1}{2}$ times as much as the former Vicar had ever received. He thought the best way would be to adjourn.

The CHAIRMAN then read the resolution originally proposed by Mr. Stocks, "For the delegates to return home for full powers," when the resolutions of Mr. Oastler were again pressed upon the attention of the meeting. In this dilemma, Mr. Rawson put, as a final amendment,—“That this meeting do adjourn to this day fortnight,” which was seconded by Mr. HENRY LEES EDWARDS, and carried with only a single dissenting voice.

Thanks being voted to the Chairman for his services in the chair, the meeting separated soon after one o'clock.

The following is a copy of the resolutions read by Mr. Oastler:—

1st. That being fully convinced the claim of the Vicar of Halifax to *Small Tithes*, is unjust and illegal, we are determined to enter into no compromise or composition for the same.

2nd. That we are resolved to resist the payment of the Vicar's claims by all *legal* means that can be adopted.

3rd. That a *Bond*, to the above effect, and embodying as much as may be necessary of the resolutions of this meeting, shall be immediately prepared by Mr. Stead, (to be approved of by the solicitors of the several townships,) for the signature of those persons who wish to unite with us in our opposition to the Vicar's claims.

4th. That Messrs. Lister, Goodall, and Binns, be appointed a Committee to forward and superintend the preparation of the *Bond*.

5th. That a Central Committee shall be appointed, composed of a delegate from each township.

6th. That a Local Committee shall be appointed in each township, for the purpose of managing and arranging the business of the township, under the general superintendence of the Central Committee.

7th. That the members of the Central Committee shall also be members of their respective township's Local Committee.

8th. That the townships shall have the power of changing, or re-electing, the members of the Local and Central Committees every six months.

9th. That the Central Committee shall have the power to order contributions, to receive and pay money, appoint their own solicitor, secretary, and banker, and generally to superintend and direct the whole proceedings.

10th. That no new rule shall be made without the sanction of a majority of all the Local Committees, and of the Central Committee.

11th. That the delegates from the townships, forming the Central Committee, shall be charged with the collection of the contributions in their respective townships, and shall pay the same to the Central Committee.

12th. That any person, who shall be in *arrear* in the payment of his or her contribution, shall not be considered as under the protection of this Association.

13th. That, as soon as the Bond is prepared and signed, a contribution of — per acre, and — per pair of stones in corn mills shall be paid.

14th. That, at the first meeting of the Central Committee, a list shall be produced by the delegate from each township, of all the proprietors and occupiers of land and mills in each township, particularly specifying the number of acres, and number of pair of stones in corn mills, occupied by each; and also stating who have, and who have not, signed the Bond.

15th. That the above lists, and the Bond, be deposited under the care of the Central Committee.

16th. That the first meeting of the Central Committee be held at this place, on the first Wednesday in November.

17th. That, if any measure shall be taken by the Vicar, or his agents, for the purpose of enforcing his claim, before the Bond is prepared and signed, the delegates at this meeting, from the township or townships where such proceedings may be commenced, are hereby authorised to take such defensive measures as, under the advice of their solicitor, shall seem best.

Here then we have seen another attempt to trample on the liberties of the Parish frustrated; the party were again foiled, and the delegates, notwithstanding all the threats of their opponents, got over the 10th of October without having been "blown up."

It has been frequently asserted by the Vicar's friends, "How reasonable was Mr. Musgrave's demand of £2,000 a year, when Mr. Oastler acknowledges the amount of his claims to be £40,000 a year." Just as if the Vicar had proved his right to them, and was actually giving the Parish £38,000 per annum. That the enormous and unjust claims of the Vicar amount to much more than £40,000 a year, I have not the slightest doubt; I have no doubt likewise that Mr. Musgrave is well aware he is claiming more than any lawyer has given him the least hope of obtaining, and more than in his most sanguine moments he ever expects to recover; he is no doubt advised to make this long list of claims, for the purpose of striking a good bargain, taking good care to lose nothing for want of asking. But, say the Vicar's friends, "Mr. Oastler seemed wishful the Vicar should have £1500 a year; there is not much difference, only £500 a year, between the two sums: surely it is not worth while to throw the Parish into a state of commotion for years to come, on account of so trifling a sum."

Let us examine the two proposals, and perhaps we shall find more difference than many persons imagine. The original sum the Vicar seemed to want was £1,500 a year on his whole living. The latter proposal is £2,000 for Easter offerings, and what he calls his small tithes: on which principle, the Income of the Living would on a reasonable computation be as follows:—

	£.	s.	d.
The above annual payment of	2000	0	0
Mortuaries were not intended to be included, say,	100	0	0
Glebe Lands and Ground Rents	120	0	0
Surplice Fees, &c. at least	250	0	0

What the Rents of the allotments of the enclosed Townships are I do not know, but it will be fair in this calculation to estimate them in the same proportion, as they would have to pay, if they were parties to the present arrangement, which would be*	£.	s.	d.
	454	5	0
	<hr/>		
	£2924	5	0
Total amount of the Living per annum ..	2924	5	0
Original Proposition	1500	0	0
	<hr/>		
Difference	1424	5	0

So that you perceive there is a difference, not of £500 only, but of nearly £1500, a sum equal to the payment of twenty poor, honest, sincere, Curates.

Let us examine too, how and when this proposal was made, and by whom. The true history of the affair was not divulged to the meeting of the 10th of October: on the 24th the whole scheme was explained by the testimony of that highly respectable individual, and staunch friend of the Church of England, Mr. John Hodgson.

* I readily allow, this sum is much more than the Inclosures or Allotments yield to the Vicar; but it is fair in this statement to calculate the amount upon the same rates, which the other Townships are now asked to pay. Should this method be objected to by the Vicar's Party, what means all which has been said by the Professor of Arabic about the Inclosure Acts for these Townships?—Has he not publicly endeavoured to prove, and make, a strong case out against the Parish, by quoting certain passages from the Acts, stating the claims of the Vicar of Halifax were *thereby fully* recognised and acknowledged? What this means in Arabic I know not; but, in plain English, without any trick or deception, it amounts to this.—The Acts recognise the *full* claims of the Vicar. The Commissioners, acting under these Acts, were of course disinterested, sensible, clever, men, competent to judge of the real and full value of these claims in the respective Townships; and, being bound by their oaths to do Justice between the Parties, they could not, as honest men, be supposed capable of giving One Farthing less than was the Vicar's *full due*. The Professor says, the claims were *fully* recognised by the Acts of Parliament. I say, without fear of contradiction, the Commissioners, as honest, impartial, sensible,

On looking over the names of the Gentlemen on the Swan Committee, it will be self-evident the majority were composed of persons well known to be decidedly in favor of the Vicar; this I believe will not be denied by themselves, and who were the Gentlemen composing this majority? That they were nearly to a man most estimable in their private life is beyond all doubt; I am ready also to admit some of them have a great stake in the tithe-question. But when the situation of the Parish at that time is considered, no one will hesitate in pronouncing their presumption and vanity excessive, and beyond precedent. Had not the Vicar already called his parishioners together? Had not the different townships been called upon to appoint delegates, and send them to meet the Vicar, and settle this business? Had not the call been answered, and those delegates chosen? Nay! Had not the delegates already entered on their duties? These questions must be answered in the affirmative; hence it follows, the services of those Gentlemen were not required. Did they think the delegates were getting into bad temper, or were not respectable, sensible, well educated, men, and consequently by no means equal to the task they had undertaken? Perhaps they might. So! my good tempered, my respectable, my sensible, my well educated, Friends of the Swan, you took us all for maddling fools did you? Pray now! What better temper, better blood,

men, must have given a *full* equivalent in the Allotments under their respective Inclosures. If these Acts of Parliament, and proceedings of Commissioners acting upon oath under their authority, mean any thing, it is simply this:—If the Vicar seeks for an arrangement with the whole Parish, and his Parishioners should be disposed to acknowledge their *liability*, here is a basis laid down for a settlement sanctioned by Act of Parliament; yet, with these agreements in their *hands*, they say £2500 a year is only a reasonable arrangement, a trifling acknowledgment.—Is it not nearly *nine* times as much as *Sworn* Commissioners, acting *disinterestedly* under the authority of an Act of Parliament, have thought it their duty to award?—Is not even £2000 a year about *six* times as much as the same Commissioners would have awarded? yet we are a “parcel of Radicals,” because we resist such extortion!

“Oh shame where is thy blush!”

better sense, better education, can you show, than these poor despised ragablash radicals of delegates?

“ You might as well think tigers will not bite,
And try to wash the tawny Ethiope white,
As try to prove you have superior sense,
To birth or wisdom you’ve no just pretence.”

And what, even if you could prove your superiority over us? Had we not been regularly appointed the representatives of our townships? If we were as poor and mean as Lazarus, what is that to you? We were *delegated* to manage the business. Nay, we were indeed. Now don’t be offended with the truth! Fools as we were, we were actually YOUR REPRESENTATIVES!! It seems then, whatever qualification we were short of, like a great many *better bred folks* than ourselves we were fond of office; we might perhaps be a little dizzy by our high elevation, but we were not going to be “humbled” out of our honours by your worthy selves.

“ And what are birth, or titles, wealth, or fame?
And what is honour, but an empty name?
The idle fool oft walks in empty state:
The nobly-poor surpass the meanly-great.”

But say you, “we had your chairman Colonel Dearden, “and your friends Messrs. Stansfield, Stocks, Briggs, &c.” Aye so you had, and why were they invited think you? To cover your case! You well knew your own dear selves constituted a large majority: let what could be proposed by our friends, you knew you would out vote them, *and carry your own measures in spite of them.*

Did you inform Colonel Dearden, or any of our friends, who were with you at the Swan Inn, you intended the Vicar to have £2,000 a year? Did you inform them the Archbishop was to be made a party to the arrangement, before the delegates knew any thing about it? These are material points, which our friends ought to have been consulted about; it is evident however, you only had them with you, in order that hereafter you might use their names, and make your proceedings have something like the appearance of fairness. Don’t you remember when one of our friends dared to hint to your

worships about the delegates being consulted, one of your own dear selves was indignant, and replied in a most contemptuous tone: "Phoo! what have we to do with the delegates?" I don't intend to tell you who it was; you may guess.

Well! you soon determined the Vicar had not money enough to support his important station in the Parish. When you made this discovery, did not you blush for your conduct to Dr. Coulthurst and Mr. Knight? Surely the Parish is not under greater obligation to Mr. Musgrave, than it was to those two long-trying faithful christian Vicars! Did not they occupy as elevated a station in the Parish, as the present Vicar? Were they not as wise, as noble, as exemplary in every christian virtue, as Mr. Musgrave? Why then did you not bestir yourselves long ago, to serve those excellent men? You will say no doubt, because they were quiet harmless good-natured men, who did not like to trouble the Parish; Mr. Musgrave seems determined to get what he can. So you would not help those, who wished to live in peace, but you will volunteer your services for one, who is bent upon getting all he can, "at all costs and all inconvenience." So much for your pure charity, and love of piety and worth. If you had made the same resolve for Dr. C. or Mr. K. it would have redounded to your honour: in this case Mr. Musgrave won't thank you, for your apparent generosity is evidently the offspring of FEAR.

"'Twas Fear dictated all you did or said."

You did not intend the Vicar to have £2,000 a year, *at least you said you did not*. You sent a deputation down to the Vicarage, composed of three friends of ours and three of your own, this is true, is it not? And your orders to this deputation were to ask the Vicar, if he would take £1,500 a year; on no consideration were they to exceed £1600. Now this is all true, is it not? Nothing more than just to ask this question, and come away. If there were any *secret orders* given to your party in the deputation, I know not; our friends knew nothing about £2,000 to be given; nothing about going off to the Archbishop. This was all news to them.

Well now, let us see how the matter works at the Vicarage. The deputation arrive; they tell the Vicar their object; he sends for his lawyer, and, when he makes his appearance, the bargaining begins. I would willingly have walked barefoot many miles to have witnessed such a scene. There were the Vicar of Halifax and his profound Lawyer on one side, on the other side the Parish of Halifax, represented principally, as I am informed, on that occasion by that notable champion of the Church Mr. John Hodgson (a very eminent and honest Miller), assisted by that real, well-bred, and high-spirited, Gentleman, Mr. Thomas Preston, about whom, before my little book is finished, I shall have occasion to say two or three little things. But as I know he is at times, and has been for about 20 years, troubled with a bad pain on a given spot, somewhere, I feel inclined to say little at present; besides, on this occasion, the worthy Miller and the profound Lawyer were the Heroes of the Scene.

I fancy I hear the Miller begin: "Well, Cousin; you know we had a meeting at t'Swan, and so we've come down to t' Vicar to offer him £1,500 a year; for we think it h'd better be settled so, than go to Law."—To which, it's quite clear, the Lawyer would answer:—"Oh! Cousin, you cannot for a moment think of such a trifling sum for such demands. No! No! I am sure you are all Gentlemen; you cannot think £2,500 too much; consider the claims are said to be £40,000 a year; you never can think the small acknowledgment of £2,500 too much; I am sure the Parish will thank you, if you get them off for that." The Miller would of course consult his colleagues. Three, as I am informed, remained steady to their orders from the Swan, and would not move a peg beyond the £1,600. What was to be done? the Lawyer seemed inflexible. I know not that the Vicar spoke. At last the Miller, who knows well how to close a bargain when his mind is made up, tried a last effort, and succeeded. "Well! come, Cousin, let's have no more bother about it; it's no use making so many words over a bargain; I've

“been talking to my two friends here, and we’ve made our minds up what we’ll give.”—The Lawyer was not going to be treated in this way; he fixed, no doubt, his eye upon his Client; then, with a piercing glance, he dived into the Cranium of his Cousin; he saw he would not yield; and, just as his Cousin said “We’ll give—”, he again reminded him of the tremendous amount of the claims, the certainty of the Vicar succeeding, the thanks they would receive from the Parish, and lastly, *they were Gentlemen*, and ought to consider they were treating with a gentleman.—Give the Miller his due! He was unmoved by all his Cousin’s Eloquence, and added, “now Cousin it’s no use talking, for I’ve made my mind up, if you’ll *split t’ difference*, we’ll give it you; I always like to split and divide when I make a bargain, so we’ll give you £2,000 if you please, not one penny more if you talk till doomsday.” It was enough to make the Vicar laugh, to see the earnestness of the Miller, and well might he smile when he saw his £2,000 as good as in his pocket. At this moment the destiny of Halifax was in an even poise, the balance was hung, three suspended at each end; the Lawyer saw the die was cast; no more than £2,000 would his cousin give; he leaped into his cousin’s scales, and by his ponderous weight the beam was kicked; and our three friends were accounted as nothing. Well! the thing cannot be helped; so home they trudged; and some went to report their progress at the Swan. The Committee were separated, only a few left; the tale was all retold; the Miller praised beyond the skies for having *broken their orders*; they soon went home to tell their wives; never did they enter their houses with more glee; oh! how they rubbed their hands, laughed, and bragged. “Well, (said they,) we have got the thing settled; the Vicar is to have £2,000 a year; it is all settled, he has agreed to it, and gone off to the Arch-
bishop; there’s no doubt he will be satisfied; the Vicar will be back on Wednesday morning; the delegates will never think of flying in the face of the Archbishop; so the thing is just as good as settled now.” And it was true enough,

strange as it may appear, the Vicar was actually gone off to Bishopthorpe; Aye and his Lawyer with him too! how this was arranged, I don't know, it was not mentioned to our friends at the Swan. I could easily believe the Vicar and the Lawyer would be anxious to have the bargain clenched.—I should fancy no Vicar could have arranged a tale out of such materials, fit for an Archbishop's ears; hence the great need that both should go.

'Twas Monday night, and off they posted; when they arrived at Bishopthorpe, they learned his Grace was at Scarbro'; they posted onwards in more than wedding-haste; they arrived; they waited upon his Grace, who hears their statement, and promises to use his influence to induce the Crown to accede to the arrangement.

On Wednesday morning they returned to Halifax, ready to tell the delegates what pains and labour they had taken to do without their help,—they had only left one little job for them, i. e. *to raise the money.*

But here a very serious question must be asked, and must be answered too. What was the nature of the communication made to his Grace the Archbishop of York, by the Vicar of Halifax and his Solicitor, to which his Grace replied.—“The Archbishop approves of this arrangement, and will use his best influence to induce the Crown to accede to it?” It is thought a man so highly exalted, so universally esteemed, and so justly revered, as the Archbishop of York, could not have been persuaded to have noticed, much less to have become a party to this arrangement, if the real circumstances of the case had been communicated to his Grace.

The delegates have a strong conviction, the Archbishop has been *deceived* by the Vicar of Halifax or his Solicitor. How can we think otherwise? Suppose the Vicar or his Solicitor to have addressed the Archbishop in the language of truth, and have said: “May it please your Grace,
“You are already informed the Vicar of
“Halifax has made a claim on his parishioners for the small
“tithes in the Parish, and requested his parishioners to meet

" him on the subject ; that the different townships have ac-
 " cordingly appointed three delegates each, to manage the
 " business for them ; that those delegates have met, and
 " unanimously determined to resist the claims ; and that an-
 " other meeting of the same delegates will be holden to-mor-
 " row (the 10th of October.)

" The Vicar and his Solicitor have now the honor to inform
 " your Grace, that yesterday seventeen Gentlemen, having been
 " called together by an anonymous notice, met at the Swan Inn
 " in Halifax, and after talking the matter over they determined
 " to send six of their number to ask the Vicar if he would take
 " £1,500 a year, or at most £1,600, in lieu of all demands for
 " Easter offerings and tithes ; that those Gentlemen having ar-
 " rived at the Vicarage, the Vicar sent for his Solicitor, who
 " demanded £2,500 a year ; that the said six Gentlemen, thus
 " deputed by an unauthorized Committee, differed amongst
 " themselves, one standing firm to £1,500, another to his ut-
 " most limit £1,600, and so on : after much altercation how-
 " ever, one of the Gentlemen, a cousin of the Solicitor's, a
 " very respectable Miller in the Parish, being heartily tired
 " of making so many words about a bargain, luckily hit upon
 " the common-place, old fashioned, tradesman-like, expedient
 " of " splitting the difference." The Solicitor was overcome,
 " or out-witted, by the cunning craftiness of the Miller ; and,
 " finding his cousin was too many for him, and would
 " not give a farthing more, agreed to take his offer of £2,000
 " a year for the Vicar.

" Your Grace will please particularly to observe this sum
 " of £2,000 a year will have to be paid by 100,000 individuals,
 " who know nothing whatever of this arrangement ; but who
 " have, as your Grace has already been informed, authorised
 " and appointed other persons to arrange and settle this matter
 " for them. Your Grace will also please to remember those
 " persons so authorised have not been consulted, nor are they
 " in the least aware such an arrangement has been made ; on
 " the contrary they are expected in Halifax to-morrow, for
 " the purpose of prosecuting their resistance.

“ Your Grace will also please not to forget, that even the
 “ unauthorised Committee, who sent the deputation to the
 “ Vicar, have no knowledge of the bargain made by the Mil-
 “ ler and the Solicitor, and out of the six Gentlemen, who
 “ composed that deputation, three at least strenuously opposed
 “ a larger sum than £1,600, and are unwilling any more
 “ should be allowed.

“ Your Grace will no doubt at once perceive the propriety
 “ of the Vicar’s agreeing to the proposal, and will approve of
 “ the answer he has given, ‘ I shall be happy to use my best
 “ endeavours to facilitate such an arrangement.’

“ The Vicar has thought it incumbent upon him and his
 “ paramount duty, to travel post night and day with his Soli-
 “ citor, in order to inform your Grace that three or four per-
 “ sons, out of a population of at least 100,000, have made a
 “ proposal that he shall from henceforward receive £2,000 a
 “ year, out of the pockets of the said 100,000 inhabitants, who
 “ know nothing about the business, but have hitherto shewn
 “ every disposition to resist the claims, on which the proposal
 “ of £2,000 a year is founded.

“ The Vicar therefore now, as is his bounden duty, most
 “ humbly prays your Grace will grant your high sanction and
 “ approbation to a contract, which will confer so much com-
 “ fort on the Vicar, and which in all human probability will
 “ be indignantly rejected (considering all the circumstances
 “ of the case,) by at least 99 out of every 100 of his parish-
 “ ioners.”

This was the *TRUE state of the case* without any colouring;
 if any other tale were told, the Archbishop was deceived.
 Who will believe his Grace the Archbishop of York would
 have given his sanction to such an arrangement?

But was there no point to gain in this deep manœuvre? I
 verily believe there was. The Archbishop’s name has been
 much used by the Vicar’s party in this affair, he is said to
 have taken no step without the sanction and advice of his
 Grace. This all looks very smooth, but I shall be difficult
 to persuade that such a man, as the Archbishop of York;

would approve of all which has been done, if he were rightly informed of the Facts of the case. I am no flatterer: I have had some little opportunity of knowing what sort of a man our Archbishop is; I would as soon believe *black is white*, as that his Grace would pretend to decide a question between one and 100,000 individuals without hearing both sides. Every action of his life proves him to be one of the brightest ornaments of the excellent Church, of which he is one of the highest dignitaries. He is remarkable for the most amiable and estimable qualities as a husband, a father, and a master. He is indeed "one that ruleth well his own house." His kind and affectionate behaviour to the Poor is proverbial. I have seen him visiting the cottages of the Poor in Bishopthorpe, the bearer of glad tidings to the inmates; I have heard the cottagers, in speaking of his Grace and his family, exclaim "They are all angels, and they are always planning some-thing for our good." I have more than once been present when his Grace has met his family in his private chapel; and, before he has commenced the solemn office of family prayer, observed him cast his eye around; if any were absent, he would send for them, and wait their arrival; and, when he has pronounced the benediction, his countenance has expressed the feelings of his soul; it was evident he did indeed to every individual say "God bless you;"

"His eyes diffused a venerable grace,
And charity itself was in his face,"

I never heard his servants speak of him but as a father; his palace is the seat of piety, happiness, and peace; the master of it is indeed "given to hospitality." It is many years since I was there; the happiness I experienced will not be forgotten; the good impressions made on my mind then have not been effaced. The conduct of such a man is beyond all praise; I thought then, and I think now, Happy is the Province, which has such an Archbishop! Happy is the Church, which has such an ornament! Happy is the Wife, who has such a Husband! Happy are the Children, who have such a Father! Yea, Happy are all those, who can boast of

such a Master! He lives to make all happy, wherever he goes!

Never then can I believe such a man would direct and sanction the late proceedings, adopted by the Vicar of Halifax and his party; it would be no other than lending his high name to support the cause of tyranny and deceit in its worst form. Where is the man, who knows his Grace, and does not say, "*it is a foul calumny.*"

There might be an intention to give his Grace a bad opinion of us, in order to lead him to use his influence against us; there might be an idea we should be so bewildered by the movements of the Vicar's party, that we could not determine on *one* mode of procedure; consequently we must divide; then we should be an easy conquest. The whole thing was badly timed.

The Vicar's Circular had already shut the door to any arrangement. We found we must either pay or compound, which we were determined not to do; the very means, used to frighten us, armed us against every attack open or covered. We were astonished and perplexed at the Meeting, we readily allowed; our determination not to adopt any hasty or unadvised measures we proved, by adjourning for 14 days; our resolution to set ourselves decidedly against the interference of the Swan Committee was evident from all that passed. The trick was discovered, the charm broken, the snare avoided, *we remained free* and undivided.

After this signal defeat the party were desperate beyond precedent; and, finding the Archbishop's name had done them no service, they were resolved to play a still higher game: in the plenitude of their pride and malice they even dared to use the name of our Good King;* and threatened us, if we did not yield, the King would take the field against us. Vain hope indeed!

*"Will he be glass, wherein you can discern
Authority for sin, warrant for blame,
To privilege dishonour in his name?"*

* The King is Patron of the Vicarage of Halifax.

"For Princes are the glass, the school, the book,
Where subjects' eyes do learn, do read, do look."

What! try to frighten the men of Halifax Parish, by saying the King of England, George the 4th, would lend his name or aid to deprive them of their rights, and give their property to a priest? Oh no! they know their King, they love him too; all the priests in Christendom could never make him a Tyrant.

"Can tyrant folly lurk in gentle breasts?
Or Kings be breakers of their own behest?"

We do rejoice, we will rejoice, that the King is patron of the Living.

The Party soon discovered this trick would never serve their purpose: the mention of the King's name only raised our hopes: we knew he was just, and would never allow his name or his power to be used, to crush his loyal people and deprive them of their rights. Thank Heaven! our King proves he reigns for the good of his people: in him the people can always confide;

"God save the King."

Finding all their efforts to terrify the parishioners into submission prove unavailing, they now resolved upon another plan. They turned their malice and rage against the "Fixby Servant." "He must, he can, he shall be silenced and put down," say they. The dying embers of their wit and ingenuity are raked together, lighted by the torch of hatred and revenge.

"Revenge and fury cheer their fainting bands,
Each noble weapon falls ignoble hands."

The "Suffragan" is now called to aid and assist; he who is in "council wise." Deep schemes and plottings now begin. The "Squire" must be coaxed and humbugged, and the "Servant" cast adrift. After many turns and shifts and foolish arguments in this worse than Turkish Divan, the "Suffragan" begins: "He must be silenced; I know him well; if his "master" orders his silence, we shall be vexed no more with "his noise. The Squire is a true friend to the Church of

“ England ; the servant is its worst enemy ; this I have long known and *proved* it too. The Squire knows nothing of the “ Agent’s ” proceedings ; we’ll let him know, and soon have done with his prating servant’s noise.”

“ Your Brother knows the Squire, does he not, Vicar ? ”
 “ Oh yes ! quite well, and intimately.” “ Send him to *his* friend : but mind how you proceed ; he is a shrewd and sensible man ; first, blind him with compliments ; then “ *cram* ” him with law. The Professor’s a good hand, you know he is, Vicar. Then ask as a great favor, that the Squire would agree to the compromise ; and, after all, just hint, (by a kind of side wind,) how insolent and plaguy his servant has been. Now, Vicar, I tell you plainly I know the parties ; and, as sure as I’m a PRIEST, if the Professor minds his points and tacks all well together, the Squire’s “ *humbugged*,” and the servant’s sure to be discharged, then our point is “ *gained*.”

“ No spark of generous fire was in his soul,
 Ingratitude reigned there without controul.”

To such arguments as these, who would not yield ? The hopes of the party again revive, and they

“ Trudge homeward merrily.”

Dispatches are instantly forwarded to the Professor, special orders are drawn up in exact accordance with the suggestions of the “ *Suffragan*.” The Professor posts off loaded with compliments, cases, opinions, and some good hints about the “ *noisy servant*,” to Newmarket, where he finds his old and “ *intimate friend the Squire*.” Now he brings all his eloquence, and cunning craftiness, to bear upon “ *his friend*.”

“ The Fox attempts the Forest King to cheat,
 The noble Lion spurns at all deceit.”

He tells him his brother, (the Vicar of Halifax,) has just found out that HE (the Squire) is the greatest proprietor in the Parish : he has come on purpose to pay him a compliment, and ask if he will consent to a compromise : he reads the law cases and opinions, and tells him all about it. The Squire listens with attention ; then, like a man who knows the world and has

resolved he never will be “humbled,” told the Professor his brother’s complaint was rather late; he had been *too long at Newmarket* to take all he said for granted: he might depend upon his opposition to the last: he would never pay more than he had done, unless compelled to do so, and he hoped every man in the Parish would do the same.

The Professor went away, as I am informed, most terribly “vexed” he had not been able to “humbog the Squire,” nor silence the “brawler.”

But the CREAM of the JOKE is, the “Squire” never saw his “intimate friend” the Professor, before he called at Newmarket, 15th of October, 1827!!!

Had they known the real character of my Master, Thomas Thornhill, Esquire, they would never have *tried* to cant and compliment him, and then bewilder him with Law. He is too wise to be taken in such a flimsy snare,—he hates *fraud* and *trick* and *deception*, and can detect it with a glance. Well! it can’t be helped: they’ve done their best, and still the “Squire” won’t compound.

Their asserting, their denying, their scheming, their contriving, their plotting, their threatening, their complimenting, and cramming, are all quite unavailing.—There’s now no plan left but one. There is no battery left, no weapon of attack, but this. “Oh!” say they, (in the anguish of despair,) “we now will shew our contempt of our opponents by showering on them vollies of the most opprobrious epithets of the basest of mankind.”

Now were the Delegates and their party insulted by such terms as these, “Trash, Madmen, Radicals, Fools, Rabble, Blackguards, Enemies of the Church and of Religion, Disaffected Knaves,” &c. &c.

By whom was all this ranting abuse propagated? By men *nominally* embarked in defence of Religion, but *virtually* to subvert the rights of their neighbours; to beguile them by falsehood, rant, and every species of deception: by men pretending to have characters for respectability and piety. By

men towards men, who are in every way their equals in birth, property, respectability, and loyalty.

“ Oh how are they fallen even in their own esteem !”

On Tuesday Evening, 23rd of October, a meeting of the delegates took place at the White Lion, in order to arrange the business for the adjourned meeting on the following morning. At this meeting the resolutions, intended to be proposed, were discussed arranged and determined on, so as to meet the views of the different townships. There was a full attendance of delegates. It was resolved I should propose the resolutions in the meeting on Wednesday morning: The proceedings of this meeting I extract almost entirely from the Leeds Mercury of 27th October, as follows:—

On Wednesday, the third Meeting of the delegates from the different townships interested in opposing the new claims of the Vicar, was held at Halifax. The delegates assembled at the Magistrates' Room, but it being suggested that the Court of Requests was better adapted for hearing the speakers, the motion of adjournment to that place was put and carried. The Chair was taken by COLONEL DEARDEN, about 20 minutes before 11 o'clock.

COLONEL DEARDEN opened the business, by calling over the names of the respective townships, 18 in number, for the purpose of ascertaining that they had each a representative present: The deputies having answered to this call, the Chairman said, “ Gentlemen, at our last meeting there was a new proposal laid before it, the object of which was to effect a compromise, and which I will state to you in the very words of the resolution of which it formed a part:—

“ *Will the Vicar consent to join in an application to Parliament, for an act to commute for ever the Vicarial Tithes and Easter offerings, on receiving the annual sum of in lieu of the same; and also forward this proposition to the Crown, as patron, and to his Grace the Archbishop of York; as diocesan, and afterwards communicate the result to the Chairman of this Meeting.*”

I ought to state to you that the sum of £2,000 was not in the

resolution, when the deputation waited upon the Vicar, but the blank was filled up with that sum, at the Vicar's. To this proposition, the Vicar returned the following answer:—

'I shall be happy to use my best efforts to facilitate such an arrangement.'

I must confess, (continued the Chairman,) that when the proposal was first made at the meeting at the Swan, I considered it more in the light of a question to be put to the Vicar, to ascertain whether a compromise was practicable, than as a distinct and definite proposition to bind the Parish. However, the Vicar, accompanied by his attorney, went off immediately to consult the Archbishop; but of this step I knew nothing until afterwards. This proposal met with the approbation of his Grace whose answer is given in the following terms:—

'The Archbishop approves of this arrangement, and will use his best influence to induce the Crown to accede to it.'

At the last meeting, this proposition came upon the meeting by surprise, and there were few of the delegates who were prepared to give an opinion upon it. We have now had time for consideration, and can discuss the subject with coolness and temper. For my own part, I am favorable to an amicable adjustment with the Vicar, but without compromising the rights of the Parish, and I shall be glad if this meeting would adopt such resolutions as would put the matter in a train for an amicable arrangement." The Chairman, in conclusion, said, he had thought it right to give these explanations, that every delegate who was present might know under what circumstances they were assembled.

Mr. OASTLER.—“Before the meeting proceeds to business, I propose the delegates be placed in a station where they will be known to be such, as the business of the meeting must be decided by their votes. I do not say this for the purpose of excluding any person whatever from the meeting; I wish for publicity, and would throw the doors open to all the world; but, as a deputed body, the delegates should be careful that no unauthorised persons exercised their rights.”

Mr. PITCHFORTH seconded this proposition.

M. STOCKS, Esq.—"If this motion is carried I must retire. I have a large stake in the Parish, and have as deep an interest in the question as any individual in the meeting, but I am not delegated by any body; I represent only my own interests."

Mr. OASTLER said, if it were a meeting of proprietors Mr. S.'s reasoning would be good. Mr. Stocks is already represented by the delegates from his township. He did not, however, wish to exclude any person, his object was to allow none but delegates to vote.

Mr. STOCKS said, he was not at all represented by the delegates from his township, who had a different opinion on the subject to himself.

Mr. OASTLER.—"If Mr. S. is not represented by the delegates, of course he must remain unrepresented here, this being a meeting of *delegates* and not of proprietors."

Mr. STOCKS—"With respect to voting, he should not have thought of such a thing; but all difficulty might be removed by the delegates expressing their assent and dissent by writing their names. If Mr. Oastler had been as much accustomed to public business as I am, he would have known that it is always the regular way to take the votes in writing."

Mr. OASTLER.—"I was not aware of that—I am only a novice in these matters."

Mr. STOCKS.—"I shall be glad to teach you."

Mr. OASTLER.—"Thank you Sir, I hope you will find me an apt scholar."

CHAIRMAN.—"I will take care no person who is not a delegate shall vote."

Mr. OASTLER.—"That is all I wish, Colonel; I am quite satisfied."

Mr. OASTLER.—"Mr. Chairman, are we to understand the communication you have made in the light of a motion to be taken up and disposed of by the meeting?"

CHAIRMAN.—"No, I do not intend it as a motion; I merely threw it out for the consideration of the meeting, and as a reason for the last adjournment."

Mr. OASTLER.—"As the chairman has told us, there is no

question before the meeting, I wish for your patient attention whilst I submit to your consideration a series of resolutions. It may appear extremely strange, an humble individual, like myself, should take so prominent a share in the proceedings, and present himself so often before you: I know it has been said by some of the friends of the Vicar, I am exceedingly out of my place in taking so active a part as I have done. My apology is this; I have been elected by the township of Fixby, one of their delegates;—I also represent Mr. Thornhill, one of the greatest land-proprietors in the parish;—and, on the present occasion, I am requested by a great many of the delegates, not only to move the resolutions, which I am about to submit to the consideration of the meeting, but to express the feeling they have of the manner in which they have been treated; and particularly to state, they considered the private meeting at the Swan Inn, at which the persons assembled went so far as to offer the Vicar £2,000 a year, and to obtain the concurrence of the Archbishop, in no other light, than as a *direct infringement* on the rights of the parish. The delegates farther desired me state, that after the most mature deliberation, it is their decided opinion, the Vicar has neither in law nor equity any right to the claims he has now advanced, and therefore, they think it improper to increase his salary, *merely because he has made a large demand*, which has never been made by any of his predecessors. On these grounds they are also decidedly opposed to any composition whatever. If the salary of the Vicar is too small, it would have been more handsome to have augmented the income of the former Vicars, as the present Vicar has no better claim to our consideration. If there are (and I am told such is the case) proprietors in the parish, who think the claims of the Vicar as *just and legal* as their own to the fee simple, to such I would say,—“You are bound in honour to pay the Vicar his FULL DEMAND, and also to pay up arrears due to the late Vicars.”—Let this be *done*, then *we shall be sure* they think what they say. “Mr. Oastler then adverted to the unhandsome terms in which the delegates had been spoken of by certain of

the Vicar's friends:—they had been called “a parcel of trash,” and it had been asserted there was not a respectable man in the parish, who was not on the Vicar's side in this business—nay, they had given the name of *blackguard* to one of the first men in the parish, because he had the sense to tell them “he would not be humbugged out of his property.” Indeed the gentlemen of Halifax think wisdom and respectability centre in them! If you think with them,—you are wise—if you act with them,—you are respectable—but, if you venture to differ,—why you are “trash,” or “nobody”—or, to use one of their own words, “blackguards!” (“*Name them*” from Mr. Norris).—“I do not think it at all necessary to name them, they are well known, nor do I think it necessary to make any remarks on such conduct—the very mention of it is its condemnation—but I do think it necessary to say, the “trash” and “dregs” opposed to the Vicar, have not yet condescended to reason by *calling names*. I will now request the attention of the meeting while I read the resolutions.” Mr. Oastler then proceeded to read the resolutions, 18 in number, of which we shall only in this place subjoin the first, which was afterwards withdrawn, giving the others at the conclusion of the report.

“That this meeting think it necessary to state their conviction, that the manner in which the sum of £2,000 a year was adopted by a private Committee, can only be considered as a direct insult on the Parish, and was no doubt intended to divide us, but we are happy to prove we have not fallen into the snare, but are determined to bind ourselves together by a *bond that shall never be broken*.”

The Resolutions were declaratory of the opinion of the Meeting as to their conviction of the injustice and illegality of the Vicar's new claims, and their determination to resist them by all legal means; and also detailed the means by which the funds were to be raised and the resistance rendered effectual.

These resolutions having been read, they were seconded by Robert Stansfeld, Esq. of Field-House.

CHRISTOPHER RAWSON, Esq.—"Though I am decidedly opposed to the new claims set up by the Vicar, for whom I have personally the highest regard, I think it very practicable to effect an arrangement which may be satisfactory to all parties without entering into any disputed points, or at all compromising the rights of the parish: with this view, I beg leave to propose the following as an amendment to the resolutions which have been moved and seconded:—

"That it is desirable that an amicable arrangement for the commutation of the claims of the Vicar by act of parliament, should, if possible, be effected."

Mr. W. J. NORRIS.—"I second the amendment moved by Mr. Rawson. I think it most desirable that an amicable arrangement should be made on the subject. I wish also to observe, that the charge made against the gentlemen who met at the Swan Inn, of treating the parish with disrespect, is unfounded; their object, and their only object, was to see if something tangible could not be suggested, to lay before this meeting as a *guide to your proceedings*. Mr. Oastler was also incorrect in calling it an agreement; it was, in fact, a mere question and answer, the mere preliminary to negotiation, and to ascertain to what extent the Vicar was disposed to recede from his claims, that some foundation might be laid for an amicable arrangement." Mr Norris also disclaimed having used any of the disrespectful language imputed by Mr. Oastler to some of the Vicar's friends.

Mr. OASTLER said, he might not be technically correct in using the word agreement; there was a good deal of cunning in the wording of it. It had, however, gone a good way for a mere suggestion, the parties to it were the gentlemen of the Swan, the Vicar, the Archbishop of York, and it needed only the parishioners of Halifax, and the latter were only just wanted to pay the money and be quiet. He would not, however, quarrel about a word, he would give up the term agreement, and if they liked it better, he would call it an unwarrantable interference.

J. WATERHOUSE, Esq.—The object of the meeting at the

Swan was to ascertain upon what terms the Vicar would be willing to compound, for it had been asserted by some, and believed by many, that he meant to insist on having the utmost shilling of his claims, and that information was sought merely to facilitate an amicable arrangement between the Vicar and his parishioners. Their interference might perhaps be unauthorized, but it had no other object than to bring the parties together. The motive which prompted the interference was a friendly feeling towards both parties, and nothing was further from their wishes, or more remote from their intention than the offering an insult or a slight to the parish or the delegates.

Mr. OASTLER said they would be content to call the attempt made by the meeting at the Swan an unwarrantable interference; he repeated that the delegates had been spoken of in terms of great disrespect by some of the Vicar's friends.

C. RAWSON, Esq. again pressed his amendment on the attention of the Meeting, on the ground that it would preserve the peace of the Parish; be a great advantage to the poor, in doing away with Easter Offerings; and would secure to them the able services of their worthy Vicar.

Mr. PITCHFORTH;—If the gentlemen of Halifax think they have got so excellent a Vicar, they ought to pay him themselves, and not throw his maintenance on the other townships, who derived no benefit from his services.

Mr. OASTLER.—“The whole scheme from beginning to end is a MONEY SCHEME—the Vicar wants better pay, and his friends won't raise the money, but want to force or frighten us to do it. They say I am an enemy to the Church of England—I am an enemy to extortion in every shape, but most of all to clerical extortion. The Vicar seems determined to make us all dissenters; but he shall not make one of me. I will submit to be *pearked* with any of them, and if actions are to be weighed as proof of our friendship, I will say there's not a man among them (according to his means) has done as much for the Church of England as I have done; let them come to the comparison if they dare. If they would be as liberal in giving and begging for the Vicar as I have been, in comparison

to our means, the Vicar of Halifax would be worth £10,000 a year to-morrow. When the Minister of Elland needed assistance, Mr. B. Rushforth and I went a begging with our hats in our hands; aye, and in some places, when we had done our best, we did not get a farthing, but we fagged on and begged on till we succeeded; and a poor servant, as I am, I gave £50, and yet they say, I am an enemy to the Church of England—Shame on 'em. If such are the enemies of the Church, pray tell me who are its friends. Not covetous extorting Vicars, I am sure. Let the real friends of the Vicar and the Church follow the example of Elland; and if the Vicar is so much esteemed in the town of Halifax, as they say he is, they will get as much money as they need, and all will go on quietly.

After some conversation, probably intended to be aside, respecting the language imputed to some of the Vicar's friends, the Chairman proceeded to take the votes of the delegates, calling on them in the order of their townships.

It may be proper to state, the delegates did not give their votes simply Aye or No on the question, but as follows:—

Erringden—Decidedly opposed to any composition.

Fixby—Decidedly opposed to any composition.

Halifax—J. Waterhouse, Esq.—I am decidedly in favour of an amicable arrangement.

Heptonstall—Against a composition.

Langfield—Against any composition.

Hipperholme—Against a composition.

Midgley—Decidedly opposed to any composition.

Norland—Decidedly opposed to a composition.

Northowram—Decidedly opposed to a composition.

Rastrick—Decidedly opposed to any composition.

Rishworth—Decidedly opposed to any composition.

Shelf—Decidedly opposed to any composition.

Skircoat—Mr. EDWARDS said his township had instructed him to compromise, if it could be done on reasonable terms.—Mr. GOODALL, a delegate from the said township,

said, it was true that such were their instructions; he said, however, a majority of the inhabitants were adverse to any composition, in which opinion he himself concurred.

Southwram—Decidedly opposed to any composition.

Sowerby—To oppose the new claims.

Soyland—If the Vicar would take £1500 for all his claims, this township would contribute its quota to settle it in that manner.

Wadsworth—To oppose the new claims.

Warley—Opposed to any composition.

The CHAIRMAN stated, that the amendment moved by C. Rawson, Esq. was negatived by a majority of 15 to 3.

Colonel DEARDEN, the Chairman, said, the subject had engaged much of his attention. He wished much to avoid a long and unpleasant litigation, and, on this account, he was most desirous some amicable arrangement should be entered into between the Vicar and the Parish, but as this was not likely to be immediately effected, he thought it would be better to let the matter stand over for some time, until the subject could be considered with coolness; with this view he had put his ideas on paper, which he would read, and, if approved of, it might be converted into a specific motion. This paper was couched in the following terms:—

“It would be most desirable to have, if possible, all matters between the Vicar and the Parish arranged in an amicable manner: and as such arrangements cannot be made without time for due consideration, it would be for the benefit of all parties to let matters rest for the present.

“That arrangements be made by the different Townships of this extensive Parish to have a correct census and estimate made of what is really and bona fide due to the Vicar from Easter offerings, and the same enforced in the usual way.

“That the old composition be done away with, and those who have compounded pay according as they would do, as to the different rates at present in force. When this has taken place next Easter, or as soon as can be afterwards, the different sums to be added, to ascertain the aggregate amount,

from which it is expected a plan may be found for making a final settlement, satisfactory to the Vicar, and not distressing to any portion of his parishioners, and prevent the painful necessity of any litigation."

M. STOCKS, Esq. said, as an amendment had been put and negatived, he did not think it was regular to propose another amendment, and the proper course was to vote upon the original motion.

Mr. PITCHFORTH would move the original motion, for if they deferred it till next year, they should never have an end of it.

Mr. OASTLER said, the resolutions he had proposed, did not preclude any future negotiation with the Vicar; on the contrary, they facilitated it by appointing a body, the Central Committee, who would be empowered to treat and act for the whole Parish.

J. WATERHOUSE, Esq. said, he did not think any thing would be gained by the delay proposed by the Chairman, the question must now be decided one way or other. As it seemed to be the general opinion that delay would be useless, the motion fell to the ground without being seconded.

C. RAWSON, Esq. thought the resolutions should be put separately.

Mr. OASTLER having read the first resolution, commenting on some strong language used by the Vicar's friends, said, one gentleman had stated they would carry the bill through parliament, whether the parish was willing or not, and the parishioners would be made to pay the £2,000 a year.—(*Cries of "Name, name."*)

Mr. OASTLER.—Mr. Wm. Priestley.

WM. RAWSON, Esq. said he was sorry Mr. Priestley, if he had said so, had so committed himself; but every *foolish* word said by a *foolish* man was not to be imputed to the whole of the persons with whom he acted. The resolution moved by Mr. O. would be a very harsh and unfounded reflection upon a number of individuals, who had intended nothing but what was friendly towards the parish; and supposing their inter-

ference to be somewhat officious, that was a very different thing from intending to insult a whole parish.

Mr. OASTLER.—“Wise men should be careful how they act with fools.”

Mr. HODGSON.—“Mr. Priestley did not say so at the meeting.”

Mr. OASTLER.—“Oh, no! I dare say not, Mr. Hodgson—at the meeting he was boasting of his legal attainments, and he fancied we should soon be desirous of engaging him on our side. We wish the Vicar joy of his learned friend, and don't feel at all disposed to envy. The Vicar has great need to pray that he may be saved from his *friends*.”

The CHAIRMAN said he thought the resolution was too harsh.

Mr. OASTLER.—“Not more so than I think their conduct deserves. I am a plain man, who have only sense enough to say what I think. The resolution is the property of the meeting, if the Chairman will be kind enough to put it to the vote, it will be seen whether the delegates think as I do.”

Mr. FOSTER said, “he was instructed by the chapelry and township he represented, to state the *disgust* with which they viewed the conduct of the Vicar and his friends. He expostulated at some length on this subject, but our reporter was so situate as not to hear distinctly what he said.”

M. STOCKS, Esq. said, “The zeal of some of the Vicar's friends had brought him and the parish into a dilemma.”

Mr. NORRIS.—“Your Son was present at that meeting.”

M. STOCKS, Esq.—“If I had been at that meeting I would have taken care that it should not have fallen into such a mistake. My son was there, but he had not concurred, nor the meeting either, in the sum of £2000; the sum named to the delegation was £1,600, and they agreed to the sum of £2,000 without having previously consulted the meeting who delegated them. It was unfortunate the sum of £2,000 should have been named, as that sum has been mentioned to the Archbishop, and transmitted to the Crown, and the parish must either compound upon those terms or not at all.

Mr. JOHN HODGSON said, "The Vicar does not consider the proposition as binding upon the parish; we went merely to see upon what terms we should be likely to agree with the Vicar; we made no proposal; we merely asked what sum the Vicar would be willing to accept, that we might state it to the meeting of delegates."

Mr. NORRIS said, the words which had been introduced into the resolutions, "without prejudice to any party concerned," was a sufficient proof they did not wish to compromise the rights of the parish, or to bind it in any degree.

M. STOCKS, Esq. said, he was desirous of compounding for the claims of the Vicar, under the authority of an Act of Parliament, that it might be finally settled what sum the Vicar should hereafter receive; but if he was asked his opinion as to the law of the case, he was clearly of opinion, he had no right at all to the small tithes.

Mr. NORRIS intimated, that he entertained a very different opinion on the subject.

M. STOCKS, Esq. then entered into a statement of what he considered to be the Vicar's Claims, under the last endowment in 1275, and fortified his argument by a quotation from Watson's History of Halifax; he also read a translation of some other documents, which afforded considerable amusement; one of these stated that Court Clergy had been put into the living by the intreaties and threatenings of courtiers, and sometimes foreigners ignorant of the language, who, more intent on the milk and fleece than the spiritual nurture of their flocks, had scandalously thrown their spiritual charge behind their backs, and that with a view of preventing these scandals, a perpetual Vicar should be appointed, with a revenue of 50 marks a year! but, by a subsequent endowment, it was settled that he should have the obventions and offerings belonging to the altarage, the mortuaries and the tithes of calves and mills. Mr. Stocks said the meaning of the term altarage had been the subject of dispute, but the latest decisions limited it to gifts received as oblations at the altar. With respect to the agistment tithe, it had been settled in the reign of Queen Eli-

zabeth, when the great tithes were disposed of. The parish had great reason to revere the name of Sir John Savile, who maintained a contest which was carried into every Court in the kingdom, and even into that sink of all iniquity, the Star Chamber, out of which he contrived to draw up justice. By his exertions the parish was freed from the burden of the great tithes; to show the extent of which he would mention that the composition for an estate which he had given to his son, amounted to six shillings only, whereas the tithe upon hay alone would have been £70. "Had these been payable, where I now pay a penny, I should have paid £50. The hay tithe, for which I pay six shillings a year, would be £70 a year. The town of Northowram would not trust me as their delegate,—they thought I was too *Vicarish*, but they knew me well enough to be sure, that I would not forget my own interest (*a laugh*) and whilst attending to my own, I could not forget theirs. But I will speak as I think, whether it was for or against me. The deed of composition recites not only that hay grass, but *all grass* was compounded for, which disposes of the Vicar's Claim for agistment tithe."

Mr. NORRIS.—"The parish is certainly much indebted to Sir John Savile."

Mr. OASTLER—"I hope we shall now show our respect for the memory of Sir John Savile, by imitating his example, as we are now called upon to do. We are, after the lapse of some hundreds of years, called upon to fight the same battle; let his bright example cheer and animate us, and we shall deserve his success. If we go to all the extremities of the law, I thank God, we shall not have a star-chamber to go to."

M. STOCKS, Esq.—"I hope it will not be thought by what I have said, that I was willing to give the Vicar £2000. I objected to it the first meeting, when I asked if it was intended to give him this in addition to the allotments of land made to him, in one of which there was a large quantity of stone, particularly at Ovenden. I am selling stone at Northowram at 2000 guineas an acre, and though I do not say, the stone

of Ovenden is of equal value, yet it ought to be taken into account."

J. WATERHOUSE, Esq. said, it was well understood, there was no stone in any of the Vicar's allotments.

M. STOCKS, Esq.—"I am sure there is *top* stone, and I have no doubt, but there is *under* stone. I told the late Vicar, at the christening of my son's second child, that the stone in it might be made to produce £500 a year. The reply was, 'I leave all these things to Mr. Norris,' and I told him, that Mr. Norris knew nothing at all about them."

Mr. NORRIS—"That is true, my brother certainly knew nothing about stone."

Mr. JOHN HODGSON explained the manner in which the £2000 was fixed upon. When we went to the Vicar's, Mr. Norris was not there. The Vicar sent for him; when he arrived we mentioned the sum of £1500. "Oh!" said Mr. Norris, "you cannot think of such a *small* sum as that." We, in our turn, demanded what would be expected, and the sum of £2500 was named, and the sum of £2000 was finally settled upon; but the meeting at the Swan knew nothing of this.

Mr. OASTLER (in an under tone of voice).—"This was certainly very like making an agreement after all, but there is no saying what a glass of wine will do."

Mr. HODGSON.—"Our motive was as good as Mr. Oastler's."

Mr. OASTLER.—"Say what we will, Mr. Hodgson, the 'Trash,' will judge of our motives by our actions."

J. WATERHOUSE, Esq.—"Since you again repeat that insinuation, if you do not set me right, I must consider you as intending to apply it to me, in which case I must say it is entirely untrue, as I never used any language that would bear such a construction."

Mr. OASTLER intimated that his remarks had no personal allusion to him; he could mention names, but it was not necessary.

The CHAIRMAN intimated that this line of discussion was

not calculated to promote good temper, or to expedite the business.

Mr. OASTLER said, "After the delightful exposure and confession that has now taken place, I willingly withdraw my resolution; upon such conduct it is indeed perfectly unnecessary for this meeting to remark. I had no idea the thing had been so paltry. Let it rest; let it be judged by its own merits; it does indeed censure itself.

The CHAIRMAN thought there was no need for so many law officers. It reminded him of an anecdote about the King of Prussia, who, when he was in Westminster Hall, asked who all those were with black gowns and white wigs—and being told they were lawyers, replied, "I believe I have four such men in my dominions, and when I return I intend to hang two of them."

Mr. OASTLER—"Very true, Mr. Chairman, that's easily accounted for—The King of Prussia had not *one* Vicar of Halifax in his dominions—if he had he would have needed *four* more lawyers."

The resolution was withdrawn and the numbering of the other resolutions altered.

The other resolutions were then put *seriatim*, and the votes of the delegates taken individually, until the fourth resolution, when, from the tediousness of this mode of proceeding, it was resolved to take a show of hands on the remainder. They were also passed without a single dissentient voice.

The resolutions being passed, JOHN WATERHOUSE, Esq. begged, *on the part of the town of Halifax*, to disclaim having any part whatever in the resolutions which had just been passed.

Col. DEARDEN then quitted the chair, which was taken by Capt. Lister, when, on the motion of Mr. Oastler, seconded by Christopher Rawson, Esq. the unanimous thanks of the meeting were voted to Colonel Dearden, for his excellent, impartial, and exemplary conduct in the chair. The meeting then separated.

RESOLUTIONS.

1st. That being fully convinced the Claim of the Vicar of Halifax to small Tithes is unjust and illegal, we are determined to enter into no Compromise or Composition for the same.

2nd. That we are resolved to resist the Payment of the Vicar's New Claims by all legal means that can be adopted.

3rd. That a Bond, or other legal Instrument to the above effect, and embodying as much as may be necessary of the Resolutions of this Meeting, shall be immediately prepared by Mr. Samuel Stead, Messrs. Thompson, Stansfeld and Thompson, Mr. M. Stocks Jun. and Messrs. Alexander and Son, for the signature of those persons who wish to unite with us in opposition to the Vicar's New Claims; and that the above Gentlemen be appointed Solicitors for the Parish in this business.

4th. That Captain Lister, Mr. George Binns, Mr. James Goodall, Mr. Henry Foster, and Mr. Richard Oastler, be appointed a Committee to forward and superintend the preparation of the above Instrument.

5th. That a Central Committee be appointed, composed of a delegate from each Township.

6th. That a Local Committee be appointed in each Township, for the purpose of managing the business of the Township, under the general superintendence of the Central Committee.

7th. That the Members of the Central Committee shall also be Members of their respective Township's Committee.

8th. That the Townships shall have the power of changing the Members of the Local and central Committees at their option.

9th. That the Central Committee shall have the power to order contributions, to receive and pay money, appoint their own Solicitor, Secretary, and Bankers, and generally to superintend and direct the whole proceedings against the Vicar's pretended Claims; and also to oppose any Bill which may be hereafter presented to Parliament on the subject of the Vicar's

Claims, that may be intended to levy a tax upon the Parish; which has not previously received their sanction.

10th. That no new rule shall be made without the sanction of a majority of two-thirds of the Central Committee, at a meeting especially convened for such purpose, of which each Township shall have 14 days' previous notice, with a Copy of the intended new rule.

11th. That the Delegates from the Townships forming the Central Committee shall be charged with the Collection of the Contributions in their respective Townships, and shall pay the same to the Central Committee.

12th. That this Meeting recommends the sum of £3000 to be raised in the parish, and the proportion of each township be settled at the general meeting of the Central Committee, and that each township levy its quota in such a manner as may seem expedient to its Local Committee.

13th. That at the first meeting of the Central Committee, a list shall be produced by the Delegate from each Township, of all the proprietors and occupiers of land and corn mills in each Township, and also stating who have, and who have not signed the bond or agreement.

14th. That the above lists and bond or agreement be deposited under the care of the Central Committee.

15th. That the First Meeting of the Central Committee be held at the White Lion, Halifax, on Wednesday, the 7th day of November, 1827, at 10 o'clock in the morning.

16th. That if any measure be taken by the Vicar or his Agents for the purpose of enforcing his New Claims, before the bond or agreement is prepared and signed, the Delegates at this Meeting from the Township or Townships where such Proceedings may be commenced, are hereby authorized to take such defensive Measures as, under the advice of the solicitors, may seem best.

17th. That we are resolutely determined, on no Account whatever to make any Arrangement with the Vicar at any future Time, either in Parliament or elsewhere, excepting on this Basis, that the property of those Persons who refuse to sign

the Bond shall be struck out of such Arrangement, and be left liable to every claim that may be made against them, either by the present or any future Vicar.

J. DEARDEN, Chairman.

At this meeting the Vicar's party mustered, as strong as they possibly could: their last effort was to be made against the Delegates as a body this day. Every insinuation, every persuasion, every threat, had been put in practice to break our ranks: a last, an *agonizing effort* was now made: in their bewildered imagination they actually once more dreamed of success.

After all their efforts no impression could be made, excepting upon Messrs. Sutcliffe and Edwards, two delegates from Skircoat. These persons having been converted by the Vicar's party, took some pains to bring over Mr. James Goodall their fellow-delegate to their way. But no:—he remained firm at his post, true to his engagement, and steady to the interests of his town. He was resolved at all hazards to be faithful to the trust reposed in him: they however yielded, and turned over to the Vicar's party. The valorous deeds of these two Knights will hereafter be recorded, when I meet them, as I shall do hereafter, speechifying to their townsmen "at Home," they acknowledged they felt uncomfortable amongst the delegates, and consequently could not give the world the wisdom of their pates. They were then indeed "from home;" they were amongst men determined to be free, and yield their rights to none.

The Vicar's party, seeing the complete defeat which now overwhelmed them, were for the moment driven to despair. Oh! how they smarted and writhed under the lash of their opponents. Till now they never dreamt that calling names was sinful; when they were discovered, all their tricks exposed, and themselves overwhelmed by filth and dirt of their own making. "Oh! 'say they,' it is hateful to use such means; "we never heard before such expressions had been used: we "know not who is author of such meanness." There needs no more to be said about their feelings.—

“ Suffice it just to add, they were astounded,
And worse than all—*confoundedly confounded.*”

When I saw an individual at this meeting, who acknowledged he had *no delegation or authority* from his township, stand up, and in the name of that town (Halifax) protest against the resolutions. I wondered;—and then—I laughed. It was indeed a large step to answer (without their knowledge or consent) for 13,000 persons. I remembered however, he was one of those, who with 3 or 4 more had just been bargaining without authority for 100,000 of their neighbours. There’s not one such to be found in every age!—What large minds such men must have!—They must be possessed too of a most uncommon share of impudence!—Their assurance is indeed beyond compare!—After all what are they?—

“ *They beat their pates and fancy wit will come,
Knock as they please, there’s nobody at home.*”

But still the town of Halifax went *muff*. There’s not a man amongst them dares answer for himself. Well! be it so! It would, if all had fair play, be quite otherwise. One thing I know, (if I lived there) “if no other voice were raised, mine should be heard.”

It would have made the Vicar laugh, to have seen Mr. John Hodgson giving us the account of his unrivalled skill in arranging and managing the affairs of the Parish. It was quite evident the whole scheme had been the effect of deep and undisturbed study, and that he flattered himself the efforts of his Brain had for *once* at least produced something worth recording. I fancy I see him pacing about his study, before he went to the Swan, ever and anon striking his forehead to bring all out;—then,—when the whole scheme was fully matured and digested, posting with the greatest glee to tell his waiting friends how all must be arranged.

“ On some expedient to hit resolv’d he,
With hasty step, parading to and fro,—
And after much deep thinking, thus resolv’d he;—
To do directly—What? He did not know!
He struck his forehead, it was hard and thick,
And might have been a tenement of brick.”

“ It sometimes happens, in the densest head,
 A bright thought rises—like rare birds that soar,
 And by strange chance, to unknown lands are led :—
 A wondrous thing,—none ever saw before !
 So 'twas with H*****—like a flame it shone—
 An *ignis fatuus*, scarcely seen, ere gone.”

It is however always delightful to see men pleased, even if it be at their own folly.—But who can envy the Swan Committee the pleasure they derived from Mr. Hodgson's communication? I think no one envied him, when he divulged the whole affair to the delegates.—I'm sure I did not.

The expressions used by myself at this meeting, respecting the collection for the Minister of Elland, have, I am sorry to say, given great offence in a quarter the least of all expected. I was reprobating the conduct of the Vicar of Halifax; and recommending his friends, instead of advising him to claim what *does not belong to him*, to follow the example of the Minister of Elland and beg for an increase of pay. Who could have thought the Curate of Elland could, by any possibility, have taken offence at this statement? So it is however; I cannot help it.—I have been charged with bragging, boasting, and publishing that I had shewn a kindness to the Minister, and telling the world I had given him £50. This text has often been quoted :—“ But when thou doest alms, let not thy left hand know what thy right hand doeth.” The people have been well instructed that

“ A favour told, becomes a debt discharg'd.”

The expression, (“ When the Minister of Elland needed assistance,”) has been considered as particularly offensive, and I have been pretty freely blamed for having used it.

From the remarks, which have been made on this subject, any one unacquainted with the Elland Subscription, might suppose the £50 was a *private* donation, to an *unsoliciting* individual.

The unfriendly remarks, which have been made on this subject, *compel* me to give a brief account of the *origin* and *progress* of the whole affair.

The Minister of Elland having stated his Income was too

small; and that one of his friends (Mr. John Rawson) thought it would be well to try, if a sum could be raised by subscription; to invest in the funds for the benefit of the Minister of Elland for the time being; and, if some respectable individuals could be persuaded to solicit subscriptions, it was very probable a handsome sum might be collected. It was particularly and repeatedly said, Mr. J. Rawson's Uncle would give £50 towards the subscription, if it were set on foot. As a most convincing proof the thing was altogether of a *Public* nature, and not intended as a private act of Friendship towards the *present* Minister; some time before Mr. B. Rushforth and I entered on the begging business, the following "Appeal" *was written by the Minister, signed by the Churchwardens, printed, and forwarded to every quarter where it was likely to be useful:*

AN APPEAL

To the Friends of the Established Church.

When it is considered that the Parochial Chapelry of Elland extends over one third of the immense Parish of Halifax, contains the townships of Elland-cum-Greetland, Stainland with Old Lindley, Barkisland, Rishworth, Norland, Soyland, Fixby, Rastrick-cum-Brighouse, with a proportionate Population of from 25 to 30 Thousand. When it is considered that this great and increasing Population have the Privilege of Marriage, Baptism and Burial at Elland, as at the Parish Church; that the Ancient Registers of the whole Chapelry are kept at Elland: and that the fees for the performance of the Surplice Duties and Vicar's Stipend, do not average £50 per annum, and the Glebe little more. When it is considered that from the nature of such a Benefice, the Incumbent can scarcely at any time absent himself for one day, and that the compensation is wholly inadequate to the labour of such a situation, it appears only just, as it is desirable, to endeavour to increase the value of this Benefice. Every considerate person must see how totally insufficient one hundred per annum, or little more, is to the maintenance of a Clergyman and his family, in that

decent, respectable, and comfortable manner in which every friend to the Church of England must wish to see its Clergy supported. It is therefore very desirable, by subscriptions through the townships connected with the Church at Elland, with the assistance of the proprietors of estates in this district, non-resident in the neighbourhood, *and of all liberal friends to the Church of England*, to raise such a sum as would justify an application to the Governors of Queen Ann's Bounty, who have lately appropriated £400 for the augmentation of Elland, and who will, it is not doubted, meet the proposed subscriptions with an equal sum, for the further increase of so small a living.

Pledging ourselves for the application of the money raised, to the increasing of the living of Elland, we leave the facts of the case to speak for themselves.

WILLIAM WATSON, }
JOHN CROWTHER, } CHURCHWARDENS.

Elland, 1825.

We did not confine ourselves to any particular parish. We collected where we could, and at length succeeded. I do not remember the amount of the Collection; but I well remember the respectable and wealthy individual, who was instrumental in forwarding the scheme, and anxiously recommended the subscription, and who laid the *golden* bait in his Uncle's lap, to tempt us onward, *did NOT give us ONE FARTHING for our collection; no, nor his Uncle either!!!*

"Thus Misers boast, and tell the world they'll give:

They promise to the Poor, but ne'er relieve."

My friend, Mr. B. Rushforth laughed very heartily at the vexation and chagrin, with which I was overwhelmed at their refusal.—I have no doubt the money is invested as promised in the circular, and the Minister now enjoying the benefit thereof.

How this subscription could be considered a *private* Act of Friendship to an individual, I know not. No one ever thanked me for it, nor did I expect any one ever would:—It was to support the Church of England Minister in Elland, be he who

he may, and for nothing else. How then could it be wrong to tell the Halifax Gentry, who think their Vicar has too little, (and call me *an enemy* to the Church of England,) to follow the example of Elland, by begging; and to rouse them to exertion; tell them what the "Servant," the "*enemy to religion!*" gave?—I wonder the Vicar's friends should find fault, even if I had told of *private* acts of friendship. "How now, 'say you,' what will he say next?" Just scratch your heads a little and think; "for why?"——Now, have you found the reason?"—"No."—"Why then I'll tell you.—Don't you remember, at the very first meeting of the delegates, (long before I opened my lips on this subject,) one of your champions was in a prating humour, and by some unlucky chance, contrived to deliver himself of a *boasting* confession of his great and noble *private* deeds of Friendship to his Vicar?"—"Indeed, you don't say so?"—"I'm sure I heard it."—"We will not believe it: Tell us who?"—"It was your good-natured friend John Waterhouse Esq. Justice of the Peace.—Don't you remember, he kind, dear man, told us he always gave the Vicar of Halifax TWENTY-ONE SHILLINGS a year for his dues?"—"Aye so he did, and what of that?"—"Is it not noble, a most liberal present from a *wealthy* Justice of the Peace to a poor *half-starved* Vicar, (as you would make us believe him to be)?—Now, there's for you; if you had thought on this, you'd never have said a word about my poor £50. No, you'd have passed over my boasting: You'd never *have muffed* about the Elland Minister, would you?—I'll tell you what,—if I had ever any thanks due from that quarter, they were discharged long ago." "How? say you,—How indeed!—By a THUNDERBOLT!" "I'll now leave you for a season, and take a peep at your party after this last and terrible defeat.—There you see them just painted to the life."

"The vanquish'd foe retreating quit the field,
And arms no more of open warfare wield.
The leaders now convene, as is most meet,
All barras'd in their minds at their defeat.

In vain one part of them by schism tried
 The council of th' opponents to divide.
 And in a secret ambush others lye,
 To catch their enemies all privily."

A more unlucky set of men never met. See! how they are foil'd at every turn. The idea of meeting the delegates *en masse* is now abandoned. Who would have thought it? These great, these wise, these respectable champions of our Vicar's cause, resolve to break our bond by publishing vile anonymous falsehoods, not only in a public Journal, but in the form of Placards, to bedizen and adorn the walls in every corner of the Parish.

I once heard a man* say, "It is indeed a poor cause which requires daubing against the walls."

Look at the false unmeaning trash, which they jumbled together, to prevent the parishioners from signing the bond against the Vicar's claims! This effort of disappointed malice was actually pasted against the walls in the parish on the 31st of October, and inserted as an advertisement in the Leeds Intelligencer of November 1st.

TITHES OF HALIFAX PARISH.

SEVERAL OF OUR FORMER VICARS HAVE THOUGHT THE SMALL TITHES OF THIS PARISH WERE THEIR PROPERTY: our present Vicar thinks the same: and in September last he called many of the Inhabitants to meet him at the Church, where he mentioned his Claims, which were confirmed and supported by the Opinions of several of the most eminent Lawyers in the Kingdom. These Opinions were read to the Inhabitants then present. The Case upon which these Opinions were given has since been revised, and the Attention of Counsel particularly called to one or two Points which some persons thought doubtful; the result of this further Inquiry has been *fully to confirm the Legality of the Claims*.

On the part of the Parishioners it was agreed, a Meeting of Delegates from each Township, (the Tithes of which are not

* Mr. James Edward Norris, Solicitor, Halifax.

compounded for,) should be held in Halifax, to consider upon these Matters, and particularly to superintend the drawing up of a Case on behalf of the Parish, in order to have the Opinion of eminent Lawyers, upon our Liability to the Payment of these Claims.

Meetings have been held on this Business, but no Case has been submitted to Counsel on behalf of the Parish, so far as is generally known. A Delegation was sent from a Private Meeting of Persons largely interested in the subject of these Claims, to ask, if the Vicar would be willing to take £1,500 or £2,000 per Annum, in Commutation for his Tithes and other Claims upon the Inhabitants of these Townships, (including also, the Easter Offerings due from the other Townships,) and if he would assist in the Abolition of all Tithes and Easter Offerings in this Parish, if it could be done by Act of Parliament.

The Vicar was willing to take the latter Sum, on the conditions stated. At the last Meeting of the 24th of this Month, the Delegates passed a Resolution that they were fully convinced the Claims of Small Tithes by the Vicar are "unjust and illegal," and that they were determined to enter into no Composition for the same. The Vicar's present Collections, if made with great Care and Expense, may be £1,000 per Annum: so that in this Case he is willing to take the extra Sum of £1,000 per Annum in Satisfaction of all those Claims which Mr. Oastler values at full £35,000 per Annum or upwards. If the Vicar should succeed in a Court of Law, (of which Lawyers of the first Eminence are confident he will), these large Claims must become the Property of himself and his Successors: but if the present opportunity of Compromise be accepted, the Parish may get rid of these Claims for ever.

Can a more handsome Offer be made by any Man than this of our *most worthy* Vicar! Should he succeed at Law, it will be in the Power of any Vicar of Halifax to take for Tithe of every milking Cow, about 30s. or 40s., perhaps more, annually; the same for every Day's Work of Potatoes;

also *large Sums* on Turnips, Clover, besides Easter Dues, &c. If a Composition be made, no Poor Man will probably have to pay any Thing either for Tithes, Easter Dues, or Mortuaries, &c. The sum of £2,000 will probably be raised upon Land and Houses, which will be paid with most convenience by the Landlord, and will only be a small Sum for each; but in the other Case, the Townships which have not Compounded, will be saddled with an Annual Payment of £30,000 or more, if Mr. Oastler says truly; much of which would be collected from the poorer and middle classes. Surely nothing can be more unwise or imprudent in any Man, rich or poor, than to run the Risk of charging his own Posterity, Relatives, or Neighbours, with such heavy Payments for Generations to come, by running headlong into Law-suits, even without having consulted a single Legal Adviser, on a Matter of such vast Importance! *Should there be Rich obstinate Men who will act so imprudently, let them be left to themselves.*

By the 3rd Resolution of the 24th of October, a Bond or Instrument, is ordered to be prepared for the signature of those whom these *rich squandering gentlemen* wish to unite in their Law-suits. **BUT LET EVERY MAN WHO HAS ANY FEELING FOR HIS OWN CASE OR PROPERTY, AVOID ANY SUCH DOCUMENT;** when signed, **HE CANNOT WITHDRAW HIS NAME,** nor make a Composition for his Tithes, even though he should be ever so desirous, or find it his Interest to do so: he must pay largely out of his pocket, towards the Law-suit, and much more towards the £35,000 before-mentioned. Therefore take the advice of **WISER MEN.**

“Beware! Do not bind yourselves in foolish Bonds.”

Halifax, October 31st, 1827.

This precious document would have been answered instantly, had we not wished to avoid every thing in the shape of *anonymous squibs*. As the man who wrote it had made use of my name, I felt called upon to challenge him to appear in

the field, in his own proper person. I therefore caused the following to be inserted in the Leeds Mercury of Nov. 3rd.

TO THE EDITORS OF THE LEEDS MERCURY.

Fixby Hall, November 1st, 1827.

GENTLEMEN,—I have observed an anonymous and jesuitical Advertisement in the *Intelligencer* of Thursday, Nov. 1, 1827, headed “Tithes of Halifax Parish,” in which my name is introduced: I have determined to answer no advertisement or other document on this subject without having the signature of the author. If the author of the above-named advertisement will publish his name, I will engage to PROVE him to be the greatest *fool* or the greatest *rogue* in the parish of Halifax.

I am, Gentlemen, your most obedient Servant,

RICHARD OASTLER.

This plain sort of dealing was not expected. “Now,” said they, “Oastler has disgraced himself, as well as we.” Still they were mightily offended. “What,” say they, “does ‘the fool’ think he a ‘paltry Servant,’ shall not only ride ‘rough-shod over us the ‘Dons of Halifax,’ but crack his ‘whip in our faces also?’” “Poor dear creatures! You’re soon ‘alarmed. What it’s only the ‘*Servant,*’ he surely cannot ‘harm such ‘Grandees’ as yourselves.” For your comfort, however I tell you, I will not take a single nail out of my horse’s hoof to please you, nor shorten the thong of my whip to gratify you. So you thought there would be no harm in printing an anonymous lie or two? You say I called names (a fool or a rogue). I did no such thing. I engaged to *prove* the author to be a *fool* or a *rogue*. I leave you to *call* him so, which I have no doubt you have done long ere this. Would that I knew his name. Is he amongst your respectable “upper sort o’folk?” Is he one of your wisest? Is he not a true Vicar’s champion? Be he who he may, he has one good quality after all,—a *mean opinion of himself*, that’s plain; else

he would have come out to daylight. When he has an itching for writing again, I hope he will try *to speak the truth*.

Such then was the first effort of the squad, who lay in "*secret ambush*," and thus tried to serve their "most worthy Vicar's" cause. Now let us turn to those appointed "*to divide*" our host.

The "Gentlemen" selected to be foremost in this work were those, who had lately "turned their coats." To prove their allegiance to the Vicar's cause, they were required to sally out into the different Townships; they were instructed, to prove the folly of signing the bond, the certainty of the Vicar's success and of our final overthrow; to rail against all the delegates; to stigmatize the meeting of the 24th as disorderly, confused, and disgraceful, in the extreme; to point out that the resolutions, especially the 17th, passed on the 24th, were foolish and subversive of our liberties; above all to be particularly careful to abuse Mr. Oastler, and not forget to call him "*a Great Fool*." All these duties were strictly attended to in more places than one. The grand attack seems however to have been made in Skircoat. Very naturally the "Gentlemen" presumed they had much influence there.

The meeting in this town, called for the purpose "of receiving the report of the Delegates, and giving further instructions in opposing the new claims of the Vicar," was held in the Workhouse on Wednesday the 31st of October; Mr. R. Wainhouse was in the chair. The Vicar's three champions on this occasion were. first, Mr. H. L. Edwards (he had previously been most decidedly opposed to the Vicar's claims and actually signed an agreement to join in *any bond* for resisting the Vicar's claims; but he says he did it in *his ignorance*. If he had been in his senses at the time it would have made no difference, "for, 'as he very truly observed,' "it could bind no one; it was a mere piece of blank paper "written upon, not stamped, and consequently of no avail "at all amongst honest men.") Then came Mr. John Sutcliffe, (he had always appeared *most decidedly* on our side; he had formerly used every effort to rouse the spirit of the

Skircoat people, and excite them to stout and stedfast opposition to the Vicar's claims; on one occasion, I remember it well, in company with several other Delegates, by way of making us know the real value we ought to set upon the Vicar and to make us "*esteem him very highly,*" he reminded us, although the Vicar had been a very short time among us, he had *already cost the Parish £800,000 by the simple depreciation of property since his arrival.* How such a man, after having publicly acted as he had done, could be converted to the Vicar's side I know not! I only state the fact; I leave him to account for it *if he can.* Mr. Sutcliffe may perhaps have heard of men, who like to push their friends on in the Ecclesiastical court and then "*leave them in the lurch.*" Then last, but not least, I must mention the redoubtable-gallant Knight-Errant Mr. Thomas Preston (he too had been most warmly opposed to the Vicar's claims in *the first instance;* since then he made a pilgrimage to ———, and actually got a Book sent all the way from London; nay more, he had read, or *pretended to have read,* more than *one page* of it; from what he was told at ———, and from what he had learned from his "*London Book,*" he was now quite sure the Vicar would succeed.)

" Three men of valour now appear,
 The party's drooping hopes to cheer.
 One was a man of worthy fame,
 Who ne'er before disgraced his name.
 And after him a certain one,
 Whose fame was tarnish'd, but not gone.
 And then came one, who once did gain
 In shameful flight a little pain :
 For once he left the Assembly Room,
 When *blows were scarce, but kicks came home* "

Well! let us see how they perform the new part assigned to each. I was not there. I wish I had been. I should like to have heard Preston call me "*a Great Fool.*" I have however collected such information respecting the proceedings as I could. They have so much amused me, I cannot

withhold the substance from my readers, if I should happen to have any.

Mr. Thomas Preston was, (*very unlike himself,*) foremost in the fight; and, although the meeting was called to receive the report of the Delegates, he was so full of his "*London Book*" that he kept reading or pretending to read certain passages, "which, 'he said,' had quite satisfied him the Vicar " would succeed in obtaining a decision against the Parish; " that we should, if we resisted, be saddled with the whole of " his claims, and condemned in treble costs. He had no " doubt the Skircoat people would see with him the wisdom " and propriety of *tamely* submitting to the Vicar, rather " than hereafter suffer the dreadful pain, which would inevit- " ably ensue, if the Vicar succeeded in the tremendous KICK " he was now levelling at all those, who were silly enough to " be led on by the *Great Fool Oastler*; and by the delegated " Rabble, who were a set of mean low-bred fellows, who had " got a bit of power into their hands and did not know how " to use it. Were the great Landed proprietors to be go- " verned by such Rabble? No. *He for one* would never " subscribe a farthing to support such proceedings."—Mr. Preston was really on this occasion more abusive than he usually is; so much so, that I fancy the "*London Book*," which pleased him so much, was no other than an old Billingsgate Dictionary. The man however is not so great a *fool* as he takes me to be. He had a point to serve. Certain resolutions were to be proposed: they had all been cut and dried ready to serve up and pass: he knew well the townspeople were opposed to them: he wanted to get quit of all but a chosen 5 or 6, who had been engaged to lend a helping hand; so he went on abusing, calling names, defaming, and backbiting, until the room was nearly cleared: *thus he gained his point.*—Very well! Mr. Thomas Preston, this is one way of serving a "pious Vicar;" tho' not a good one. No! I should prefer the old never-to-be-forgotten Halifax plan of turning them out. I would rather have taken them by the collar one by one; walked them to the door; opened it; and,

giving them a heavy KICK as high as I could have reached, said "Take that;" and, shutting the door, I would have added "Stay thou there." You know, Mr. Thomas Preston, *there would have been no danger.* They were "Nobody," "Rabble," "Trash." They would never once have thought of turning again upon a "Gentleman," an "Esquire," a "Great Landed Proprietor." Don't mistake me, Mr. Thomas Preston, I am not recommending either plan; I only say the latter is a more manly way of getting rid of troublesome folk, than the one you resorted to. I do not think however it would have succeeded so well. No! No! depend upon it you made *no fool's choice.* *If one treads upon a worm, you know, it turns again:* does it not Mr. Thomas Preston?

Mr. H. L. Edwards also addressed the meeting; he seemed, and I really believe he was, ashamed, whether at his Friend's procedure, or his recent desertion, I know not. Perhaps some of his former speeches made in the same place to the same persons rung in his ears.

"Lo! strange emotions in his heart take place,
His present falsehood stares him in the face."

After he had made many apologies for his *modesty, timidity,* and *inability,* he begged his friends would indulge him with a patient hearing. "It was certainly true he had acted "as one of the delegates for the Township; but he had at the "commencement of the business no idea things were to be carried on in this manner;" (here he begged leave to look at his notes, and after conning them well over he observed,) "Mr. Oastler and his party were going the most *intemperate* "lengths; he condemned the spirit in which the whole proceedings had been conducted: he had been told Mr. James Goodall had attended the meeting at the White Lion, on "the evening of the 23rd inst."

Mr. James Goodall: "I did." Mr. Thomas Preston for once in his life felt "Shame, Shame;" and vociferated the words most lustily.

Mr. Edwards "blamed Mr. Goodall for attending the White Lion meeting, but sincerely wished he himself had attended

“the notable White Swan meeting;” (by the bye, Mr. Edwards, there were plenty of the family there without you. Yes! Yes! the “*family compact*” was strong enough without your presence; and besides, your “modesty” would have been put to the blush. They tell me your friend Mr. Thomas Preston was there; at one end of the room some very rough bad language was used, and I am sure you would not have liked that, would you Mr. Edwards?) He then expatiated at great length on the *disgraceful, confused* proceedings of the meeting on the 24th; said “no one could be heard but those who proposed and supported the resolutions;* and regretted this more particularly, because he and Mr. Sutcliffe had both intended to have made speeches there and were baulked.” He declared “the proceedings of the meeting reflected the greatest possible disgrace on all who had any thing to do with them; they had greatly injured the cause they were intended to serve.” (Well done Mr. Edwards.) “How his colleague Mr. Goodall could be a party he did not know.” (Here poor Mr. Thomas Preston was again overcome, and vociferated “shame! shame! shame!!!”)

Mr. Edwards then talked about having signed a paper in ignorance, (tho’ Mr. Goodall at the time he signed it, explained the meaning of the instrument, and Mr. E. read as much of it as he thought proper;) “but he knew so much of it as to remember it was *not stamped* and so could not bind *any honest* man, therefore he would discard it altogether.”

Mr. John Sutcliffe rose to propose certain resolutions; when Mr. James Goodall said: “I request the Chairman will allow me, before any further business is proceeded in, to rescue my character from the most unjust aspersions intended to be cast upon it by Mr. Edwards, who, I should have thought, would have been the last man to have attempted such a thing. In order to proceed methodically I will begin with the charge of the SIN of attending the meeting on the evening

* I tell him, Mr. H. L. Edwards, to his face, and before the Public, this is a false and slanderous assertion.

“ of the 23rd inst. It is most true I was there. I have no reason to be ashamed of having been there, nor do I know I am accountable to *any one* for having been there. But I will be candid enough to tell this meeting I attended in my own individual capacity; I am ready any where to support what I have done. As to the confusion on the following day, on which Mr. Edwards thought proper to enlarge so much, I must confess I never noticed it; I am sure there were opportunities enough for him to have stated any thing he wished; but I suppose the *modesty*, about which he has said so much this evening, prevented him. As my conduct has been so harshly dealt with by Mr. Edwards, I will thank the chairman to refer to the resolutions of our former meetings, and let those resolutions prove who have and who have not acted agreeably to them.”

At this stage of the proceedings Mr. Goodall was continually interrupted by Mr. Preston's questions and observations, which certainly caused, as they were intended to do, very considerable “confusion.” Mr. Goodall appealed to the chairman, and insisted upon his right to proceed, as long as he was in order, without interruption. At the same time Mr. G. assured Mr. Preston, when he had finished he was both *able* and *willing* to answer any question, HE had it in his power to propose. *Mr. P. was then obliged to hold his Tongue.* Mr. Goodall continued: “ I have not wanted to compromise, and thus betray the interests committed to my care. No: I have held the trust as sacred; and now, since I have faithfully discharged the duties of it, I lay down my power where I found it. I neither *can* nor *will* be a party in conduct like this, which *unsays* and *undoes* one day, what had been *said* and *done* the day before.”

Mr. Preston again attacked Mr. Goodall by ill-natured and personal observations on an affair respecting some other town's business, and was called to order by Mr. Haslam, who pointed out the folly of such observations on that occasion. The meeting now consisted of about 13 persons; many had left, being disgusted at Mr. Preston's *Gentlemanly* behaviour, and

the *Trick* which was intended to upset all former proceedings.

Certain resolutions were then proposed. Mr. Sutcliffe was this evening, so "confused" by the "confusion" of his own brain, the "disgusting" situation he had placed himself in, and the tremendous falsehoods he had to "second;" that poor man, altho' his speech was no doubt ready prepared, he could not deliver the oration.

Mr. James Goodall said; "Mr. Chairman, as I see you "have the power of passing these resolutions, will you be so "good as tell me whether you intend to pass them as the resolutions of the Township of Skircoat, or simply as the resolutions of *the few who approve of them?*" The chairman replied: "*As the resolutions of those only who approve of "them."*"

Mr. James Goodall: "Pass what you please; but mind, if "you state them to be the resolutions of the Township of "Skircoat, I shall think myself bound to notice them publicly."

The propositions and resolutions were after all published on the following day, and sent by post and special messengers to every part of the Parish.—Nay! every Street corner was ornamented with this special production, not of the wise men of Gotham, nor yet of Halifax. No! No! this effort of Genius, this prodigy of Wisdom, was reserved to crown the Brows of these learned, wise, honourable, *self-dubbed*, "Esquires of "Skircoat." For the amusement of my readers I here present them with a copy.—It was sent by post to the "Constable "of Fixby," and cost the Town Sixpence.

"At a Meeting of the Inhabitants of Skircoat, held at the Workhouse, on Wednesday, the 31st of October, 1827, R. WAINHOUSE, Esq. in the Chair, the following Resolutions were proposed by H. L. Edwards, Esq.; seconded by John Sutcliffe, Esq. and Thomas Preston, Esq.

1st. That this Meeting having received the Report of the Delegates of the Proceedings of the last Meeting, held at

Halifax, very much regret that a Compromise has not been attempted to be effected with the Vicar. That we still think it most desirable to bring about an amicable Arrangement, if possible; and we engage to use our best endeavours to accomplish it, highly disapproving of the last Resolution (No. 17.) passed at that Meeting.—Carried.

2nd. That if no Compromise can be effected, and a Suit should be instituted, we consent to enter into a Bond to defend such Suit, which Bond shall bind us to abide the Decision of the Court in which the Claims may be advocated: and in case the Verdict shall be against us, we will proceed no further; our intention being to try, upon the most amicable footing, the mere Question of Right.—Negatived.

3rd. That, considering the Conduct of the Vicar, in stating to his Parishioners the Opinions he had laid before Counsel; and their Answers, as most candid and liberal; we feel (and have from the first felt) fully disposed to meet the Claims in the most friendly and honourable manner.—Carried.

4th. That we are convinced the Vicar, in making his Claims, has done no more than try to establish what he conceived to be his Rights, with every disposition to press as little as may be on his Parishioners: nor have we had any other Motive in resisting them than the Preservation of what we conceive to be our Rights.—Carried.

ROBERT WAINHOUSE, Chairman.

The following Five Resolutions were also proposed by H. L. EDWARDS, Esq. and read to the Meeting: but in consequence of the above Second Resolution being negatived were not put to the Vote.

1st. That the above-mentioned Bond shall be submitted to the inspection and consideration of every one that wishes to peruse it, before it is engrossed, for his approbation.

2nd. That before signing the Bond in question, the Local Committee shall divide the Amount to be raised in this Township, and collect from each individual his proportional Share; and that the same shall be deposited in one of the Halifax Banks, in the Name and at the Control of the Local Com-

mittee. And further, that before signing the Bond, the whole Fund of £3,000, to be raised by the Parish, shall be collected and deposited in one of the Halifax Banks.

3rd. That should any further subscription be necessary, we each engage to pay our Proportion: and should there be any Surplus after discharging the Expenses incurred, it shall be returned to the Parties in due Proportion.

4th. That we will not be bound by any Resolutions that may be come to by the Central Committee, without our individual approbation, obtained at a Meeting called for the purpose; and we shall consider the Delegate that may be appointed subject to this Restriction.

5th. That in order to moderate the Charge to the Parties subscribing, as much as possible, no Allowance for Expenses exceeding Seven Shillings shall be granted at any Meeting."

Well, you have now read the result of the collective wisdom of these "Wise Men of Skircoat," "Esquires," I should have said! I have a few words to say about them, and the subsequent proceedings of the party. I'm afraid you'll think the Skircoat affair long and tiresome. As it was the grand effort of the expiring party, and the only place where they could boast *even of the appearance of success*, I am determined to shew you all. Their triumph was but short-lived. If you read on, you'll find a Letter published by Mr. James Goodall, (a true friend to the Parish of Halifax, and the Church of England,) here it is:—

VICARIAL TITHES, HALIFAX.

TO THE PUBLIC.

"The noblest Motive is the Public good."—VIRGIL.

When wicked Attempts are made to mislead the Public Mind, and to impress upon it, that the Act of the FEW is the will of the MANY, it becomes, however painful, the Duty of some Individual to expose such Attempts, that the designed Injury may in some degree be frustrated.—In doing this, I

disclaim every Personal Motive, though no Man has received more unjust provocation. There has appeared within these few Days, an Advertisement, headed, "At a Meeting of the Inhabitants of Skircoat, held at the Workhouse, on Wednesday, the 31st of October, 1827, R. Wainhouse, Esq. in the Chair," wherein certain Resolutions are stated to be passed, and some others also, said to be read to the Meeting; but in consequence of the 2nd Resolution being negatived, were not put to the Vote. It is not needful here to recite the Resolutions, they are posted at every Street end, and the Public will judge their Merit: but that the Public may correctly appreciate their Value, I will give a Statement of the Business. The Meeting was but thinly attended, and for this reason; all the rateable Inhabitants in the Township, (except about 8) had signed a Paper, expressing their readiness to execute any Bond or other Legal Instruments that might be prepared, to resist the new Claims of the Vicar; consequently, they did not think it needful to give their Attendance, as they could not suppose any new Measures were contemplated,—and at two previous Meetings, it had been determined almost unanimously, that the new Claims of the Vicar should be resisted; in fact, and in few words, the Delegates were instructed to join the general Body of the Parish in their resistance, except some Settlement could be effected on equitable Terms; and the Hopes of this were entirely blasted by the Conduct of the Delegation from the Swan Meeting. At the Skircoat Meeting above alluded to, there were about 20 or 22 Persons present at its commencement, and principally in consequence of Observations of a most unjustifiable nature being made, and particularly some like this.—"Were the respectable and landed Proprietors to be governed by the Rabble?" This Sentiment (uttered by a Man whose situation in Life, and whose Education ought to have taught him better) had the designed effect, and the Meeting soon dwindled to 13 Persons: when this noble Stroke had been effected, the Resolutions above alluded to, were proposed, (and not before; for observe, that would not have answered the end)

and the Proposers, Seconders, and Voters, including the Chairman, amounting to what? the enormous number of 8 Persons, (3 of whom had signed the Paper before referred to) and these have the assurance to palm the Resolutions on the Public, as the Act and Deed of the Inhabitants of Skircoat.—O Shame, where is thy Blush?

The writer of this, now holds in his Hand, a List, containing 52 Names, many of whom are not the Inferiors of the worthy few, either in Birth, Education, Manners, or Property. Now my respected Townsmen, assert your Rights—be not the Slaves of any, and more particularly the self-created ARISTOCRACY, who would bind you in fetters—use your own Judgment—act as you think best. It has been falsely asserted, that because I have advocated the Cause of this Township against factious oppression, and refused to betray the Interests committed to my care, I am an Enemy to the Vicar.—I indignantly repel the Charge, and assert Publicly, that I am one of his best Friends, and not like those (falsely so called) who are leading him into inextricable Error: he has not one in his Parish who wishes him better, and to put the Truth of this assertion to the test, I will, as a FREE-WILL OFFERING (but not as a RIGHT) give him as much as any Man in my circumstances, either in this Township or the Parish. No Person more fully appreciates the Ministerial Labors of the Rev. C. Musgrave than I do, and none is more opposed to every species of aggression.

JAMES GOODALL.

Skircoat, Nov. 5th, 1827.

Well, you have now seen what Mr. Goodall has to say on the subject! don't you think he has more sense than the "three Esquires "crammed" by the Halifax Wiseacres, and "primed out of Mr. Thomas Preston's nice plaything—the "London Book? I am sure he has."

Now let us amuse ourselves with the depth of wisdom manifestly developed in these Skircoat resolutions and Propositions. My readers must not forget Mr. Edwards and Mr. Sutcliffe had joined Mr. Goodall in the resolution of the

meeting of Delegates on the 26th of September "to resist the new claims of the Vicar," and received the thanks of their townsmen by a special vote, for having done so. Now their first resolution is intended to represent the town as weeping at the obstinacy of those who are yet determined "to resist." How amiable to lead poor silly stupid fools into a snare, and then cry over them!

But what says the second resolution? It looks something more manly, and appears to talk of trying the case, (i. e. resisting); this was to please those who wanted to stand out. "What, ye "turncoats," will you go to law with your Vicar after all?"—"Why yes! just to keep up an appearance, to gull the natives;—we'll give him every chance;—we'll try it upon the most *amicable* footing; and then,—when he's got "the verdict,"—we'll never stir again."—Admirable defendants! You'd better never try at all but give it in.—Oh! Oh! my good friends, I find this second resolution was "negatived" even by your own party. They proved their sense, proclaimed your folly, and escaped your trap.

Your third resolution certainly out-runs in stupidity and falsehood either of the former. You actually make yourselves say, "from THE FIRST we have felt fully disposed to meet the claims in the most *friendly* manner." Why! what do you mean?—All the world has not been asleep, if you have!—At "first" you resolved "to resist the claims."—Call you this backing of your friends? Away then with your hypocritical cant, your scandalous nonsense.—What, would you have us forget *you've turned your coats*?—No! no! We know you now.

Your fourth resolution is an admirable apology to the Vicar having *once* dared to resist his claims. I have no doubt he has absolved you long ere this. What a stretch of canting flattery for Mr. John Sucliffe, who had calculated the Vicar's claims as a dead loss to the parish of £800,000, now to second a resolution which declares the Vicar has shewn "every disposition to *press* as little as may be on his parishioners,"

"The Lie (he knew that he was right before)

Blisters his mouth, and makes the tongue all sore."

Then I see you have other five resolutions as you call them, (I am not looking at the Placard, but have actually before me a precious copy of these notable resolutions, elegantly written on beautifully fine paper, which was once the property of Henry Lees Edwards, Esquire, and shews how correctly and neatly every thing was arranged and *resolved* before the meeting. In this copy, the whole string of *fooleries* are entered as RESOLVED. How very nicely the little Junto of "Esquires" had settled all these matters for their little party! How provoking to their Worships, when 6 out of 9 were indignantly rejected, *even by their chosen friends!* I would not take a trifle for the document.) These latter five however were not offered to the meeting. I wonder any body could be so silly as tell them to the public, after they had been *discarded* by their authors.

There is one of these discarded *resolutions*, which displays so much wisdom, and requires in the execution not only the power of ready and minute calculation, but actually (I am not joking) of *Prophecy* also. I mean the one which says: "before signing the Bond, the whole fund of £3,000 to be raised by the Parish, shall be collected and deposited in one of the Halifax Banks." "Now Mr. Edwards, Mr. Sutcliffe, aye and Mr. Thomas Preston too, if any of you can tell me how you could apportion the sums *each* person would have to pay, *before all* had signed, you are wiser than I took you to be: for in my opinion, it would puzzle the *Vicar* himself; aye, and not only the reader, but the Author of Mr. Thomas Preston's "London Book;" be he who he may. You know you could not calculate who would sign by promises. No, nor if they signed agreements either. Mr. Edwards knows that very well.—What a pity you did not keep this discarded resolution back! It makes you look worse, than there was need of. Yet you were determined to print it;—so I have copied it."

But this is not all: I have another treat for my readers.—

Mr. Edwards was so full of the *wisdom* he displayed at Skircoat, the *horror* excited by the disgraceful proceedings of the Delegates, and the *unexampled perfidious treachery* of Mr.

James Goodall, he could only contain himself two days. On the 2nd of November he sits down to empty his Cranium, by making the following very *temperate* communication to that venerable, intrepid, and steady friend of the Parish of Halifax, Captain Lister, taking care to enclose a "Copy of the Resolutions," for the amusement of the Captain.

Pye Nest, 2nd Nov. 1827.

CAPTAIN LISTER,
(Shibden-Hall,)

Sir,

I beg to hand you a Copy of the Resolutions submitted to a Public Meeting in Skircoat, on Wednesday last, with the decision on those which were put to the Vote, for you will observe that part of them, being subservient to the Second Resolution, *which was negatived, were not proposed*. At the conclusion of that Meeting, the three Delegates resigned their Office; and I have now to inform you, (and to request you will communicate to the Delegates in general) that the *intemperate* character of the proceedings at the Meeting, on the 24th Ult., and the *arbitrary* and *violent* Resolutions adopted *without allowing time for consideration*, have so *disgusted* ME, that I can no longer think of being a party to such proceedings, or allow MYSELF to be implicated in sentiments and proposals, which are quite foreign to MY feelings.

When I read in the printed Circular the Seventeenth Resolution passed at that Meeting, I could only excuse MYSELF for not having *protested* against it; by the *confusion* and *altercation* that surrounded ME, and I can appeal to MANY OTHER GENTLEMEN present, *whether they were not in the same predicament*.

The object of the Township of Skircoat has been FROM THE FIRST, to obtain *if possible* a Settlement by Act of Parliament.

Such were the instructions which I and my fellow-delegates received; and I expressed them at the Meeting. Yet Mr. Goodall after *acknowledging this point*, thought proper to

assert, that he and a majority of the Township were *averse* to such an arrangement.—*Thus taking upon himself to contravene the instructions he had recognized, and to cancel the act of the Meeting of the township.* After such proceedings as these, can it be expected that I or any other GENTLEMAN with a LARGE *Interest* at stake, should give full powers to any Committee to act for us in this business? *I for ONE think not*; and I request you will inform the parties interested that I am ready to pay MY share of any law expenses that may have been incurred to the present date, but that I will join in no further proceedings until I see a *total change* in the direction of them. I have the honour to be,

Sir,

Your Obedient Servant,

HY. LEES EDWARDS.

Mr. Edwards being now in a writing mood, and vastly pleased with this last production of his brain, was not content with sending the above to Captain Lister; but actually transmitted a copy of it to Mr. Stead, one of the solicitors of the Parish, at the same time taking good care Mr. Stead should not miss the sight of those learned “*Skircoat Resolutions*”, as the following letter setteth forth.

SAMUEL STEAD, Esquire.

Sir,

I beg leave to hand you inclosed a copy of the proceedings that took place at a public Meeting in Skircoat on Wednesday last, on the subject of the Vicar's claims for Tithes, as also Copy of a letter I have this day addressed to Captain Lister for the information of the other Delegates and parties concerned. I have now to request you will take notice there are no Delegates for Skircoat, and that I shall not consider MYSELF or the Township responsible for any part of the expenses that may be hereafter incurred at the *Instigation*, or by *Direction* of the Delegates appointed by other Towns, to resist the claims of the Vicar.

I shall be ready to pay my quota of the expenses already incurred, when I am informed of my proportion.

I remain, Sir,

Your Obedient Servant,

HY. LEES EDWARDS.

Pye-Nest, 2nd Nov. 1827.

Very well Mr. Edwards, these are two excellent letters, and have taken a good deal of study and contriving. I will examine their merits as soon as I have presented my readers with a copy of your friend John Sutcliffe's epistle. You know he was trying his hand as well as yourself, and after much labour contrived to put together the following sentences in the shape of a letter to Captain Lister; and, when he had read it over, he too was so delighted with his performance, that he put himself to the trouble of handing a Copy thereof to Mr. Stead, but he was not so polite as you;—he did not send Mr. Stead an introductory Epistle; his faculties had perhaps been dreadfully stretched during the arrangement of the "Resolutions;" and then writing this long Letter to Captain Lister had quite exhausted him; it was enough to have exhausted the wisdom of a Solomon, the patience of a Job, and the labor of an "Ass." Well! here you see it word for word.

CAPTAIN LISTER,

Sir,

I expect Mr. Edwards will have handed you a Copy of the Resolutions submitted to the public Meeting held in Skircoat, on Wednesday last, to consider the Business of the Vicar's Claims; and which Resolutions you will perceive BREATHE a very different spirit to those submitted and hurried through the Halifax Meeting on the 24th ulto.

Mr. Edwards and I have *one* and the *same* opinion respecting the Proceedings of that day—the sentiments and proposals contained in those Resolutions (the 17th especially) were entirely at variance with our views and feelings on the subject; and now, Sir, I beg leave to inform you, *that I shall*

always be sorry to be considered as taking a part in any such proceedings.

The Township of Skircoat FROM THE BEGINNING has wished to obtain a settlement by Act of Parliament.—Such were the instructions received by us as Delegates, and which Mr. Edwards and I expressed as fully as the *confusion* and VIOLENT SPIRIT of the Halifax Meeting would allow us; and surprised indeed were WE to hear the *unaccountable* remarks made by Mr. Goodall, *contrary to the opinion and wish of the Township we represented*:—WE have now however ceased to be Delegates, and I beg you will make this known to the Delegates in general; and at the same time, I will thank you to say that I am ready to pay MY Share of the Law Expenses already incurred, but I will join in no further proceedings, until I see a change.

I am, Sir,

Your most Obedt. Servt.

JOHN SUTCLIFFE.

Willow-Hall, Nov. 3, 1827.

I doubt not my readers are now laughing heartily at the expense of Messrs. Edwards and Sutcliffe. I remember, when I read these Letters to the Central Committee, more than one person laughed.—Mr. James Goodall enjoyed the joke admirably. If Preston had been there, he would have blushed and cried: Shame!!! Shame!!!—But what was he doing not to write a Letter too? The thing is incomplete for want of his. Hold! Hold! I never heard he could write. There's hope he may; for, give him his due, he seemed mightily fond of Learning, when he produced his "London Book" at Skircoat. It was delightful to see him bending over his Lesson, and fumbling and thumbing to find his place. Go on Mr. Thomas Preston: diligence, patience, and perseverance, have worked wonders before now. You'll be a writer soon,—I warrant you.

It is time however to return to the valuable Epistles of Messrs Edwards and Sutcliffe. Those Gentlemen are no strangers in the Parish of Halifax; they are well known, and have been hitherto highly respected. How careful should men of

their station be never to speak or write a falsehood, particularly when they are endeavouring to serve the cause of Religion, of the Church of England, of a pious Vicar! I will call no names: I will not even say these Letters are "arbitrary," "violent," "intemperate," "disgusting:" *but I will state Facts, unanswerable Facts,*

"And bid them speak for me."—

These Gentlemen state "the object of the township of Skircoat has been, from the first, to obtain if possible a settlement by Act of Parliament." The Truth is (and I call upon them to contradict it if they can) they with Mr. Jas. Goodall, at the *first* Meeting of Delegates on the 26th of September, cordially joined in the vote for determined resistance to the Vicar's claims; *they never said one single word, no nor threw out the slightest hint*, that the township of Skircoat wished "to obtain, *if possible*, a settlement by Act of Parliament." And, when these three Delegates returned to their Townsmen, and reported to them the proceedings of the Delegates, thanks were voted to them for their conduct.—How could this have been the case, if they had received orders from their township "to obtain, *if possible*, a settlement by Act of Parliament?" Had that been the case they would have been severely censured, for having endeavoured (in Mr. Edward's own words) "to contravene the Instructions they had recognized, and to cancel the act of the Meeting of the township."

The truth is in direct contradiction of Messrs. Edwards and Sutcliffe. The object of the township of Skircoat was at the *first* to RESIST the new claims of the Vicar.* Mr. James Goodall is also charged with "making unaccountable remarks contrary to the opinion and wish of the township; thus taking upon himself to contravene the instructions he had recognized, and cancel the act of the meeting of the township." These are serious charges to bring against a respectable individual; they are however of the same character as the other positive assertion: they are absolutely false. At the

* Mr. Edwards and Mr. Sutcliffe are desired to contradict this, if they can.

last public meeting of Delegates, Mr. Goodall acknowledged the instructions, they had received from their *last* town's meeting, were such as Mr. Edwards had represented. He added, however, the Skircoat meeting had not been numerously attended, and he was aware the great majority of the town's people were decidedly *opposed to a composition*, himself was one of that number. *What he stated is literally correct.* They have signed the Parish Bond; and thus proved the truth of Mr. Goodall's statement, and the absolute falsehood of Messrs. Edwards and Sutcliffe's ill-natured, ungentlemanly attack upon the Honour and good Faith of a Neighbour*

The charge made against Mr. Goodall, of having cancelled the act of the town's meeting, is *proved to be False* by the votes of the meeting itself. Skircoat voted for a compromise, and is published in the report of the proceedings as a "*compromising township.*"† I am happy however to say: Skircoat has again taken her proper place in the parish, and is determined to *resist*; she has sent us our worthy friend Goodall as her Delegate to the Central Committee, because she has *proved* him, and can *confide* in his honour.—

These letters are not very long, but they are full of errors or something worse. See what these Gentlemen say about the resolutions of the Delegates on the 24th of October! They call them "*intemperate,*" "*arbitrary,*" "*violent,*" "*disgusting;*" and the only reason they give, is, because forsooth "*they are entirely at variance with their views and feelings.*" That we very well knew at the time, and liked them better for it. Oh yes! I see another reason Mr. Sutcliffe gives.—I ask his pardon,—I had forgotten it.—He does not like our "*Resolutions,*" because they don't "*breathe*" in the same way the Skircoat propositions do.—I dare say they don't.—More than one half the Skircoat propositions never "*breathed*" at all; they were either *smothered* in their birth or *still-born*; and the

* Let this be denied, if it can, by these two great Landed Proprietors.

† Here again I call for your contradiction, my *valiant* Knights.

surviving bantlings,— poor things, “*breathe*” very tremulously, and are gasping for a little “*breath*,” if not extinguished long ere now. Ours are strong and vigorous, still “*breathe*,” and will continue to “*breathe*” a spirit of determined resolute opposition and resistance to the imbecile interference of these would-be Gentry, and to Priestly Domination.

And what say you, Mr. Edwards and Mr. Sutcliffe, that, but “for the violent spirit of the Halifax meeting,” and “the confusion and altercation which surrounded you,” you would have “protested against” those “disgusting” resolutions, particularly against the 17th, (*whose only offence is that it precludes your return amongst us.*) I should have thought you would have liked it better than any in the batch.—I do. You appear to have a secret wish to return. You are uncomfortable, I have no doubt:—who would not in your situation? So should we be, if we had such characters as yourselves amongst us.—But what say you? “you had intended to have “speechified at Halifax,—were prevented by “confusion, “altercation,” &c.—and “can appeal to *many other Gentlemen* “present” for corroboration!” Bring them out!—I deny it!!—It is as base as your other Falsehoods!!

When Skircoat township was called on, Mr. Edwards answered for it, *no one interrupted him.*—THIS I AVER.—He had finished his oration *before* Mr. Goodall rose.—Deny this Mr. Edwards, if you can. Besides there were *many opportunities* for Messrs. Edwards and Sutcliffe to have expressed their feelings. Under all the circumstances of the case, I am sure a more *orderly* meeting never was held, and never did a Chairman behave with more *independence* and *fairness* than Colonel Dearden, on that occasion. If Messrs. Edwards and Sutcliffe had *hinted* to the meeting how big they were with speeches, they would have been heard. They know it *too*. There happened to be three reporters for provincial newspapers at that meeting, all disinterested. Have they in their reports designated the meeting as “*disorderly*,” “*confused*,” &c.? I appeal to them, and every *disinterested* person present, if Messrs. Edwards and Sutcliffe have not grossly

swerved from the truth. I do indeed remember a *little* confusion in the meeting, when Mr. Edwards proposed an amendment to the 12th Proposition, and instead of £2000, in a *sneering sarcastic tone* said, "Mr. Oastler, you had better say £4000." It is evident his feeling was; "now I have left you, I will if possible confound you." Poor Mr. Edwards seemed to think the Parish of Halifax would be overwhelmed at the idea of raising £4000, now HE and his friend Sutcliffe had left.—What impudence some men have!

And, Mr. Edwards and Mr. Sutcliffe, you really believe, and expect other persons to believe, the resolutions were "*hurried through the meeting of the 24th,*"—were "adopted without allowing time for consideration,"—and, forsooth you were, and now are, dreadfully "**DISGUSTED**" thereof? What *fine* and tender sensibilities you are composed of! How amiable and conciliatory are your dispositions!! How extremely charitable and kind are your reproofs!!! I must however (without fear of contradiction) tell you "this representation is, like the rest of your observations, far away from the truth." Don't you remember I read the whole list of resolutions *slowly, loudly, and distinctly*; and, after *many* observations had been made upon them *by the Vicar's friends*, it was decided I should read them *separately*, and they should be subjected *one by one* to the consideration and decision of the meeting? Have you forgotten I was particularly *distinct, loud and slow*, when I read them? and, when in reading them the second time, I had finished the fourth resolution, do you not recollect that you were all tired of hearing them singly, and requested the following resolutions should *not* be put separately? Have you no recollection that *much debating* ensued, all persons who wished to speak were patiently heard? Don't you remember MR. H. L. EDWARDS, MR. JOHN SUTCLIFFE, MR. John Hodgson, MR. W. J. NORRIS, William Rawson, Esq. John Waterhouse, Esq. Christopher Rawson, Esq. (*all of them Vicar's friends*) as well as Colonel Dearden and Michael Stocks, Esq. (who were not Delegates) addressed the meeting? Tell me, if you can, *who interrupted them*? If ever a party

had fair play, you had. You had twice as many speakers as we had, and none were interrupted. True, you were short of argument ; you had no *reason* on your side ; therefore we could not be persuaded to follow your advice. I am very soon to take leave of you ; before I do it, allow me to tell you in the mildest terms, “ I verily believe, if the Father of Lies had “ written an account of the Meeting of Delegates on the 24th “ of October, with all his skill in this peculiar science, he “ could not have surpassed you.”

When you join another set of friends and leave them, be content to retire peaceably and quietly ; never again spit out your poison in slander, calumny, and falsehood. You are not cunning enough to Lie with *success*, although you seem to think you may with *impunity*. We mourn not at your desertion ; we don't want your assistance ; nay, we are *rejoiced* you have left us : *but we will expose your Falsehoods.*

I now bid these “ Skircoat Esquires ” adieu. I cannot however refrain from quoting the following very apposite lines. If they had been written for the occasion, they could not have been more suitable.

“ And now I bid these *valiant Knights* adieu :
 I hate their Falsehoods, and their Baseness too.
 At first they blew the trumpet for the war,
 High on a hill, conspicuous from afar :
 But, when they'd drawn their followers to the fight,
 Their courage fail'd them, and they turn'd to flight.
 Where now is all their boasted courage flown,
 “ An *Ignis fatuus* that's just seen then gone ? ”
 Nor here indeed their shame or treach'ry ends ;
 They spit their venom'd slander at their friends.
 'Tis well such reptiles have no pow'rful sting,
 Or they would us to sure destruction bring !
 We look on them, we look, and we despise,
 We shake them from us, loathsome to our eyes.
 We say “ what hideous things such reptiles are,
 “ We will not kill, we'll pity, and we'll spare.
 “ Go you, and *strengthen* then, the hostile bands ;
 “ To fight our battles we want *faithful* hands.
 “ Our warriors all are champions staunch and true.
 “ For they *say* one thing—and *they do it too.* ”

The Solicitors, appointed to manage the legal proceedings for the Parish, were now preparing the Parish Bond. The anonymous Squib against the Bond, &c., had been circulated in every direction. On Saturday, November 3rd, several Delegates having met and conversed on the subject, it was thought adviseable, if possible, to prevent the repetition of such publications. We were desirous of meeting the question of tithes *peaceably and honourably in a court of law*; we deprecated the idea of endeavouring to rouse the feeling of the Parish; we foresaw if we were compelled to enter the lists with our opponents, we should be obliged, in fighting them with their own weapons, to excite feelings of a very unpleasant nature towards the Vicar; we were earnestly desirous of avoiding such a circumstance; we were satisfied the Squib now published, though it was intended to injure our cause, was such a tissue of *Folly and Falsehood*, that it could do us no harm; we were however determined, if the Vicar's party should repeat their anonymous attack, silence on our part should no longer be kept. I was requested to wait upon the Vicar, and state the views of the Delegates on this subject.—I did so.—The Vicar received me very politely, and assured me he had “felt much pain when he found the document was published; he and his brother had used every effort to prevent its publication, (I have since been informed by the Vicar's Solicitor, he and his brother also, used their influence to dissuade the author from printing it,) and could not succeed; it was his wish to excite no hostile feeling; and he had taken pains to prevent any thing being inserted in the newspapers, which might have a tendency to disturb the quiet and peace of the Parish” I told him “there was nothing which the Delegates deprecated more than making the subject a question of feeling; we knew we had the power to answer this Squib; but if the question were to be settled in this way, many things must of necessity be said which would harass his feelings.” To this he answered: “I think, Mr. Oastler, it will not be right to hurt my feelings, for I assure you I have done all I can to prevent the publication of offensive documents.”

I replied : " If you or any of your friends, who have a wish to publish on the subject, will give your names, all will be fair, and I am sure they will be answered : but, if you cannot manage your own party and keep them from insulting us by anonymous Squibs, we of course have no one to look to but yourself, the head of the party : consequently, though much against our inclinations, I am afraid you will be the sufferer. We have determined to take no notice of the one now circulating, unless this kind of warfare be continued ; we are extremely anxious to try the question fairly in a court of law ; no good can possibly arise to either party from such publications ; for, however the feelings of the parishioners may be excited, the question must in the end be tried by cool, deliberate, and disinterested individuals." To this the Vicar assented most cordially. I then said : " I particularly wish to be rightly understood : I have not called upon you, because we are afraid of meeting Squib by Squib ; I am come to protest against such means ; but if your party is determined to persist, why then we must, and will meet them ; and, let the consequence be what it may, I beg it may never be forgotten that the Delegates were not the assailants ; that we protested against the system ; and there is nothing we more deprecate, than the idea of exciting any feeling against Yourself or the Church of England." The Vicar assured me he would continue to use his influence to prevent the publication of such documents. I fully believe he has done so. He cannot however controul his friends. If he could have done this, matters would not, I firmly believe, have been as they are now, in the Parish of Halifax.

The Vicar assured me at this interview no earthly consideration should induce him to abandon his claims. When I told this to Mr. Geo. Binns, (Delegate for Norland,) he answered : " Well, come ! let us hope, if no earthly consideration will induce him to do us justice, some HEAVENLY influence may be imparted, and he, after all, be induced to act the part of a Christian Vicar !"

On Wednesday, the 7th of November, the first Meeting of

the Central Committee was held at the White Lion, Halifax. The Bond was read, approved of, and signed. The township of Soyland now joined us in resistance to the Vicar's claims. Our steady friend, Mr. James Goodall, of Skircoat, was unanimously appointed Secretary to the Central Committee.

The following communication was handed to the Editors of the "Leeds Intelligencer," the "Leeds Mercury," and the "Bradford and Huddersfield Courier."

Halifax, Nov. 7th, 1827.

GENTLEMEN,

I have the pleasure to inform you, that the meeting of delegates for the different townships has been held this day; and notwithstanding every effort has been made to disunite us, we have to a man come forward to assert our continued and resolute opposition to the *new* claims of the Vicar. One township which wished for a compromise at the last meeting, has, by its delegate, signified its intention to join us. The agreement, as settled by Counsel, has this day been unanimously sanctioned and adopted by the central committee, as the agreement of the Parish of Halifax, and is now in the course of signature.

I am, Gentlemen,

Your most obedient servant,

RICHARD OASTLER, Chairman.

The Vicar's party were not unmoved spectators of our proceedings: they saw how vain were all their attempts to break our union: and the band, who had been specially directed to "divide our councils," perceiving the utter inutility of further exertion, retired from the scene of action; and, for ought I know, joined the squad in "secret ambush" laid.

The following Squib, which appeared in the Leeds Intelligencer of Nov. 8th, could not certainly be the work of any single "Fool or Rogue." The *folly* of the whole Parish, mixed up with a great share of *falsehood* and *malice*,

seem to be concentrated in this *admirable* Epistle. You have it here : use your own judgment :

HALIFAX VICARIAL TITHES.

TO THE EDITOR OF THE LEEDS INTELLIGENCER.

Sir.—The question between the Inhabitants of Halifax parish and their Vicar now assumes a vexatious aspect; notwithstanding the interest taken by a number of the most respectable individuals in the parish to have the differences settled by an amicable arrangement—a result which, so far as the farmers are concerned, would have been very advantageous for them.

I should not have troubled myself or you upon this subject, had the Delegates stated their case in a fair and candid manner, for the public to judge between them and their Vicar; but there is no such statement; nothing but declamation and opposition, as if the Vicar had no rights, and all was at the will and disposal of the Delegates. At the first meeting Mr. Oastler seemed to have no objection to the Vicar's income being augmented to £1,500 a year, and applauded his merits, deserts, &c. &c. yet at the same time he alarmed the parish by informing them that the Vicar's claims would amount to from £35,000 or £40,000 a year; but here Mr. Oastler has made *no small mistake*—he has mistaken the capital for the interest, the rent for the small Tithes. Mr. Stocks's allusion is something in the same way, when he declared the stone in the Ovenden allotments, belonging to the Vicar, to be worth £500 a year. I recommend Mr. Stocks to settle that question, by offering half the amount, which I have no doubt will be readily accepted.

The public, and those who know something of Tithes, ought to be informed that Halifax is one of the largest, wealthiest, and most populous parishes in England, containing upwards of 70,000 acres, and 100,000 inhabitants—and that the Vicar, for the time being, *is required to act as a Justice of the Peace*. Formerly it was one of the most barren, principally a forest for deer, &c. consequently the Tithes were very trivial, but it is well known that as agriculture im-

proved in the parish, the Tithes increased in value; and it is no argument that formerly the small Tithes only raised £200 or £300 a year, and have been augmented from time to time, to £700, that they are at present worth £3,000 to £4,000 a year, which the parishioners can now pay with more ease than they could as many hundreds 200 or 300 years ago. There are thousands of other barren parishes in the kingdom that have partaken of the general improvements of the country, in the same ratio. The sum proposed by some of the Inhabitants, £2,000 a year, would be about 6d. per acre, for the small Tithes, to each farmer; therefore there is little room to exclaim against the Vicar's enormous demands, but rather there is room to applaud him for his moderation and willingness to compound, in order to set the matter at rest. Suppose Halifax had been in ten parishes of 7000 acres each, (and there are thousands in England less,) would £200 or £300 a year have been thought too much for each incumbent, or too burthenome to the parishes? No. In this case, £2,000 a year, agreeable to Mr. Oastler's own calculation, is only a mere acknowledgment—only 5 per cent. upon his valuation, and no liberal-minded man will think that sum too much to support the Vicar of Halifax in his most respectable and arduous vocations.

Mr. Oastler states that he represents the greatest land-owner in the parish; he may be correct; but at the same time I think it would be much better if Squire Thornhill would live and spend his ample income in the parish, and represent himself upon these occasions, as it strikes me he would judge the matter better than his agent—who states the Vicar's claims at £40,000 a-year! for I presume the Squire would not oppose the Vicar receiving his due, nor participating in the improvements of the parish. I perceive, however, it is the Agistment Tithe Mr. Oastler has in view; and probably Squire Thornhill pastures more land than any twenty farmers in the parish! Here is the rub. But, at the same time I tell him that the rent of all the pasture land in this valuable and extensive parish is not worth £40,000 a-year;

therefore, how can the Tithe be any thing like that sum. *The Vicar* would be highly to blame to accept £2,000 a-year, if he was justly entitled to five or ten times the amount, by this means prejudicing the living to his successors.

The Delegate from Fixby pronounces that township “decidedly opposed to any composition”—fourteen other townships echo nearly the same thing: only behold such an enormous parish leagued against an individual, headed by Squire Thornhill’s agent! Read his speeches and resolutions about Bonds, Delegates, Compulsion, Expulsion, Solicitors, Secretaries, Bankers, Central Committee, Local Committees, &c. &c. A pretty figure they would make in a Court of Justice, thus leagued to oppress an individual! If the representative thinks this will strengthen his cause, he is a greater *novice* than I took him to be.

If I was to call this a simple question between the Vicar and his parishioners, perhaps, I might be called to an account; but suppose it is a compound one, will any man deny that the Vicar is entitled to Vicarial or Small Tithes? No. Could any person conversant with Tithes believe that his Parishioners would for a moment, refuse to give him a moderate composition for them? but so it is. This wealthy, extensive parish, or rather a part of it, will accede to nothing, *but oppose and intimidate the Vicar’s claims* to bring them to their own terms; but it is to be hoped this will not be the case at present. The Vicar does not ask the utmost of his due by far; but, as Squire Thornhill’s estate contains more pasture land than fifty farms in the Parish, his agent wants them all bound to try the question in every Court in the Kingdom, to assist him to have his land exonerated from Agistment Tithes! If the Parishioners are wise they will let Squire Thornhill defend his estate himself. You will not find Mr. Stocks signing his Bond, nor any sensible man: every man who does will have cause to repent, for there is no retracting; how many thousands have been ruined in the same way!

As the Tithes are the Vicar’s due, it is the farmers’ interest to compound individually, upon the best terms they can; (if

any right is to be tried, let the landlords do it.) If any doubt arise, to what extent they are liable, get the opinions of eminent Counsel; (20, if their doubts are not sooner removed;) compare opinions, and you will find though 18 townships are leagued together, they will be as nothing, Tithes must be paid—you will have to pay all the law expenses, and treble costs, with all arrears of Tithes for 5, 10, or 20 years, no matter how long, if allowed to run! It means nothing, if you or your fathers never paid Tithes; they are due to the Church and the Vicar of common right and you must pay in the end; therefore, every wise man will act for himself, make the best bargain he can, and let Squire Thornhill do the same.

Thanking you, Sir, for this indulgence,

I beg to remain, your's respectfully, A. B.

Mr. A. B. was unlucky in many of his remarks. How unwise, in an attempt to serve the present Vicar's cause, was the allusion to the *former* and the *present* state of the Parish of Halifax! He truly observes: "formerly it was one of the "most barren (Parishes) principally a forest for deer, &c." Now, "it is one of the largest, wealthiest, and most populous "Parishes in England." This is very true, and this happy change may in a great measure be attributed to the *excellent character of its clergy, and the absence, of those bars to the prosperity of any Parish, called TITHES.* Let these evils be once introduced, give us a selfish mercenary race of Parsons, and we shall soon see this Parish reduced to its former state of *Poverty and Meanness.*

This wise production of the Vicar's party, proved there was now no alternative. The Delegates had endeavoured to prevent the feelings of the parties being excited; and it was hoped, after the interview I had with the Vicar on the subject, his party would be restrained. This precious document was a public declaration *that the Vicar had no influence over his friends, and proved to a demonstration they cared not for him.* I wonder he did not now perceive he was surrounded by a set of *pretended* friends, who only used his name for a pretext;

who neither cared for his character, his usefulness, or his income; but whose only object was to domineer over the Parish, and trample on its rights.

“ That man appears to be the Head Supreme,
Tho', to say true, he's hated in th' extreme.
They say that they do all at his command;
That they are all his friends a chosen band.
Which way *they please*, they try to turn the scale,
And at their Head in secret loudly rail.”

That the party should feel exasperated at the Delegates, and abuse them, was quite natural; but how Michael Stocks, Esq. should have been singled out as a subject for their “intemperate” remarks, I know not. From the beginning of the contest he had been contending for an “amicable arrangement,” and on all occasions he had proved himself the True Friend of the Vicar and the Parish. His conduct, as far as I could judge, entitled him to the confidence of both parties. I suppose however, he gave offence, because he was determined to use his own judgment, and preserve himself from the trammels of the Vicar's party. When I read his answer to A. B.'s observations I was delighted; and, supposing my readers will derive pleasure from the perusal of it, I have copied it here from the Leeds Mercury, of November 10th.

TO THE EDITORS OF THE LEEDS MERCURY.

GENTLEMEN,

In the *Leeds Intelligencer* of yesterday, an anonymous writer, under the signature of A. B. says—“ Mr. Stocks' allusion is something in the same way, when he declares the stone in the Ovenden allotments belonging to the Vicar, to be worth £500 a year. I recommend Mr. Stocks to settle that question, by offering half the amount, which I have no doubt will be readily accepted.” He added, “you will not find Mr. Stocks signing his bond, nor any sensible man; every man who does will have cause to repent, for there is no retracting; how many thousands have been ruined in the same way!” Upon these assertions I beg you to state, that *I will sign the bond*

or agreement against the Vicar's claims, and that *every man of common sense and sound judgment* in the parish of Halifax, who has any stake there, *will do the same*. As to the remarks respecting the stone in the Vicar's allotment, in Ovenden, I will venture to say, that every person acquainted with quarries, in this Parish, will agree with me, that such stone is of very great value, and if offered on sale, would produce a large sum annually.

I, together with many others of the principal land owners in this Parish, would have preferred a compromise of these claims under the sanction of Parliament, upon fair and equitable terms, which I have no doubt would have been effected, if the Vicar had been left to his own discretion, *and not hurried away by the mistaken zeal of his professional and officious Friends*.

Yours truly,

M. STOCKS.

Catharine-House, Nov. 9th, 1827.

Mr. Stocks, you see, was not long in replying to the wilful Falsehood of the Vicar's party: surely men, who will descend to such work as they have done, ought to be drummed out of the society of every man, high or low, rich or poor, who is "fool" enough to think *Truth and Honour* are necessary Ingredients in the Character of a "Gentleman."

The Bonds were now in the course of Signature: this latter Squib was intended to prevent the Parishioners signing. In addition to this anonymous scribbling, the party began to propagate reports that certain individuals of influence and respectability, had already *compounded with the Vicar for the small tithes*; and, if you dared to contradict such reports, "Oh! you were Liars, wilful, palpable Liars!" In one case, when I had dared, *on the authority* of a most respectable individual, to deny the report "of his having compounded," I was charged with having told "a Falsehood, *knowing it to be one*; for the purpose of deceiving the Parishioners:" nay, more! the "Gentleman," who thus charged me, asserted, "he himself

had seen the compounding Instrument signed by the Individual." On this occasion I thought it needful to wait upon the party in company of a friend, and he positively declared, "he had not compounded." After all, my accuser calls himself a "Gentleman," and expects to be respected in his neighbourhood!

"A Beggar wishes to be thought a Lord ;
A miser wishes to be call'd profuse ;
And a mean man does oft' respect desire,
Which all with Indignation will refuse."

Such tales as these were promulgated to alarm the Parishioners, and destroy our confidence in each other. They were intended to act as able auxiliaries to the *praise-worthy* exertions of the "ambushed Party." It now became necessary to expose such *Wickedness* and *Folly*. On the 8th of November, the following anonymous Squib made its appearance:—

VICARIAL TITHES, HALIFAX.

To the Parishioners of Halifax,

YOU are at present agitated about the Question of Tithes, between yourselves and your newly appointed Vicar. He has thought fit to make a string of enormous new fangled Claims, against your Property; and you have, like Men, come forward to resist the payment thereof, and to defend your HOMESTEADS, your BREAD, your MILK, &c. from the Gripe of the Reverend Invader. Under such circumstances, it would appear to be the wisest way, to let the matter take its regular course, and be decided by an appeal to Law;—this mode however, the "WISER MEN" who govern your Vicar, and who wish also to govern you, will not quietly submit to,—they are not content with attending your public Meetings, and exerting every art that *sophistry* and *disappointed pride* can invent, in a private way, to mislead and drive you to your ruin; but they must also, (very much against the wish of the Vicar,) endeavour to alarm you by anonymous Squibs and Placards, containing the most direct FALSEHOODS and MIS-

STATEMENTS. In one of these Articles, you are told, "the legality of the Vicar's Claims has been fully confirmed by the most eminent Lawyers in the Kingdom:" It is also asserted, "that on the part of the Parishioners, it was agreed, that a Meeting of Delegates should be held in Halifax, particularly to superintend the drawing up of a Case on behalf of the Parish, in order to have the Opinion of eminent Lawyers upon our liability to the Payment of these Claims:" The same Document also informs you, "that a Delegation was sent from the Swan Meeting, to ask the Vicar if he would be willing to take £1500 or £2000 per Annum:"— On the two former Assertions, every body who knows any thing about the matter, *knows to be utterly FALSE*; and the latter Statement, (if Mr. Hodgson, one of the Delegation, is correct,) is *positively UNTRUE*. You are told by one of the Party, "that the Vicar's Claims amount only to £12,000 per Annum:" and this same Gentleman asserts at the same time, that he already pays 21s. a year to the Vicar, and that he is satisfied that if the Vicar were to go to the utmost extent of his Claims, he could not make him pay more." Does his Gentleman occupy any Pasture, or Turnip, or Potatoe Land? Does he happen to keep Six or Seven Cows? If so, let another of these "WISER MEN" inform him upon this subject; for he tells you, "that every Milking Cow in the Parish is tithable at from 30 to 40s. a Year, perhaps more; the same for every Day's Work of Potatoes; also, LARGE Sums on Turnips, Clover, besides Easter Dues, &c." I wonder how much all these LARGE SUMS will amount to annually, in a Parish, which is acknowledged to contain upwards of 70,000 Acres of Land, and 100,000 Inhabitants: and that such is the case in the Parish of Halifax, we are informed by one of these "WISER MEN" of this notable A. B. SCHOOL; and what does this fair and candid Man say about the Annual Value of the Tithes? He tells you in one sentence, that they only amount to £1750 or £2000 a Year; but before his Ink is dry, in the very next Sentence, he *gravely assures you, that they amount to from 3 to £4,000 a Year*. These Statements need no com-

ment, the Authors are bewildered ; and being in a maze themselves, *they wish to bewilder and perplex you.* THE ADVICE GIVEN BY SUCH MEN WILL OF COURSE BE REJECTED BY YOU ; let them agree among themselves, before they venture to teach you your Duty.—When they think it suits their purpose, they call you “Rabble—Trash—Blackguards:” but finding themselves overwhelmed by the Dust and Dirt of their own raising, they try to wash their Faces, and “*fairly and candidly*” turning towards you, they style you “rich obstinate Men;” “rich squandering Men,” and so forth : but still there is no argument, no reason in what they say. A. B. forsooth ! has found out that your Vicar must also be “*a Justice of the Peace,*” and so ought to have a large Salary, but that you “*will accede to nothing,*” “*but oppose and intimidate the Vicar’s Claims.*”

You will never forget the advice given you by that stout-hearted Tar, C. Rawson, Esq. who warned you of the strong opposition you might expect ; but told you that if he were left alone in Halifax, he would still oppose : he then reminded you that it must be “a Long Pull, a Strong Pull, and a Pull altogether.” He threw the Cable, you caught it, and I know if all the men in Halifax desert their post, you will retain your grasp. To deceive and frighten you, they positively assert *Our Jolly Tar has Compounded ;* it’s like the rest of their *Falsehoods.—He has not compounded, nor compromised either.*

It is quite evident, the party who seek to govern you, are at their wits’ end ; they want to crush you. You have hitherto shewn your good sense, by rejecting the overtures of your Enemies, and there is no doubt you will prove to them, *that in your own Matters you will henceforward judge for yourselves,* AND NEVER MORE ALLOW THESE SELF-APPOINTED GENTRY TO LORD IT OVER YOU. Let these good friends of the Vicar pay all the Demands which they tell you are legal and just ;—aye, and pay up the Large Sums they acknowledge to owe to the representatives of your former Vicars : let them do this, THIS IS THE TOUCHSTONE OF THEIR SINCERITY : actions always speak louder than words ; *drive them to the Test, and*

when they have made RESTITUTION, and paid their PRESENT VICAR, then, and not till then, you may be sure they give you HONEST ADVICE;—for men of such respectability, wealth and honesty, to talk of “*compounding*” or “*compromising*,” is indeed “*Trash*,” it is insulting to their own Character: *they either do owe the Money, or they do not owe it*: they themselves acknowledge the Debt, *they tell you they owe the Money*, but after all their conviction of the justice of these Claims, and their sterling friendship for the Vicar and the Church of England, these lovers of order and of peace, “*these most respectable Individuals of the Parish*;” why, *there is not a Man among them has yet come forward to pay these just and legal Dues*: no, no, they keep out of the trap themselves; they recommend you to compound, by doing which they know you would for ever after be at the mercy of the Vicar. If Actions are to be judged as the test of truth, *there is not a true Vicar’s Friend amongst them*. But what do these orderly, these respectable, these peaceable Gentlemen do? They endeavour by every art to raise the popular feeling, and cause a tumult in the Parish. *Let me advise you, if you are convinced you do not owe the Money*, (and which of you is not,) *to resist their Allurements to riot and tumult*, and resolve to have the Question fairly, peaceably, and quietly settled in a Court of Justice. Do not permit your feelings of Resentment to be raised against the Vicar or his Party; prove to them that you are determined to resist by legal means; but at the same time, let them know, and let them feel, *that you will never submit to the domination of a self-appointed Junta*. You have appointed your Delegates, they have submitted the Agreement to Counsel, who have settled the same; the Central Committee has approved and adopted it; and every Man who feels a determination to preserve his *Rights*, his *Homestead*, his *Bread*, his *Milk*, &c. entire, will with pleasure SIGN THE AGREEMENT; and by so doing, he will for ever confound the wicked and malicious devices of the REAL ENEMIES OF THE PARISH AND THE CHURCH.

A Friend to the Church of England.

Shortly after the foregoing, the following Dialogue . . . published.

VICARIAL TITHES, HALIFAX.

JOHN.—Well, William, how are you? You have heard, no doubt, of this STIR our VICAR is making? What do you think of this PARISH AGREEMENT that they are signing, to oppose his Claims?

WILLIAM.—Think about it, John? Why, I am sure it is the best thing that can be for the occasion; I have just been with some of my neighbours to sign it.

JOHN.—Aye indeed! have YOU signed it William? what, I thought YOU were a STRONG CHURCHMAN.

WILLIAM.—Why, so I am John, and always have been; but, What of that? I am a TRUE CHURCHMAN, when I oppose and resist ROBBERY AND PLUNDER: If our Vicar should unfortunately forget his Duty to his FLOCK, and look only to the SHEARING OF THE FLEECE; as a TRUE CHURCHMAN, I will shew him, IF HE HAS FORGOTTEN HIS DUTY, I HAVE NOT FORGOTTEN MINE.

JOHN.—You say you have signed the Agreement; now do not you think you will have a deal of money to pay in Law expenses? Are not you frightened of being ruined by it? For my part I think of standing out and joining no side, though I am as much against his Claims as you are. I don't like LAW, you know I don't, William.

WILLIAM.—There's no doubt, John, I shall have to pay my share of the Expenses; but that will be very small, because you know my Farm is but a very little one, and I shall only have to pay in proportion to that; as to being frightened of being ruined; I can tell you one thing, I shall be sure to be ruined if I did not sign; for then the Vicar would start his law against me; and you know I have not money enough to go through with it; so I should be ruined, and could never have justice done for want of means: BUT NOW, AS I HAVE SIGNED THE AGREEMENT, I AM AS

LAW, AS THE RICHEST MAN IN THE PARISH; FOR YOU KNOW, THEY ARE BOUND TO PAY FOR ANY LAW THE VICAR SENDS TO ME. If you like to stand out, John, you may please yourself. If you like to pay the Vicar his claims, or his £2000 a year, you may; but depend upon one thing, WHETHER YOU LIKE LAW OR NOT, YOU'LL HAVE PLENTY OF IT, BEFORE LONG, IF YOU WON'T PAY.

JOHN.—I never will pay these DREADFUL DEMANDS! I will never let the Vicar take a TENTH of my GARTH, and a TENTH of my TURNIP, my POTATOE and my CLOVER Crops, and then Thrust his FANGS into my MEAL-KIST, and after all, DEVOUR ONE-TENTH OF ALL MY MILK, and—

WILLIAM.—Stop! John. You get warm, and there is no need for all this noise; you know he is willing to take £2,000 a year, INSTEAD OF THESE DEMANDS.

JOHN.—Two Thousand a year! What for William?

WILLIAM.—Not for Preaching, or any other ministerial duty; BUT JUST TO BRIBE HIM OFF YOUR PREMISES AND KEEP HIM QUIET.

JOHN.—I WILL NEVER AGREE TO THAT, WILLIAM; No, No, William: My Father left his HOMESTEAD and his BIT OF LAND well stocked, and in good fettle; and before I will let the Vicar have his TENTHS, OR MY SHARE OF HIS £2,000 a Year, I will do as my Father would have done before me; I WILL WARE MY ALL IN LAW!

WILLIAM.—LAW, JOHN? I thought you were determined not to meddle with LAW?

JOHN.—But, when it comes to this, YOU KNOW MY HOMESTEAD, WILLIAM, WHERE MY FOREFATHERS WERE BORN, AND LIVED, AND DIED? I WILL NEVER JOIN WITH THE VICAR THERE; I WILL SINK MY ALL IN LAW FIRST, AYE, THAT I WILL, and then I will leave my Farm before I will join with him.

WILLIAM.—Why, John, it is no use talking any more about it; if this is your determination, you had better SIGN

THE AGREEMENT without delay, YOU THEN NEVER CAN BE RUINED, because the RICH MEN in the Parish will be bound to help you to defend by every Legal means, your RIGHTS, your HOMESTEAD, and your ALL.

JOHN.—I will do as you say, William, I'll run and Sign it with both Fists. I'll take the advice of C. Rawson, Esq. and we will have "a Long Pull, a Strong Pull, and a Pull altogether."

The wordy war having now begun, it was necessary the Vicar's party should have it proved, that *although their opponents were very wishful to have refrained from such proceedings, they were not to be alarmed by the Thunders from their masked Battery; and it was needful the falsehoods, the Vicar's party had printed, should be refuted.* On the 14th of November, the following Squib appeared:

VICARIAL TITHES, HALIFAX.

A LETTER TO MR. A. B.

"The lip of Truth shall be established for ever: but a lying Tongue is but for a moment."—Prov. xii. 19.

SIR,

In the Leeds Intelligencer of November 8th, 1827, you have very kindly come forward in aid of our "WORTHY" Vicar, and for aught I know, he may feel very much obliged to you, for adding to the long catalogue of FALSEHOODS which has before been invented to serve his cause. Whether you have received his thanks, of course I cannot tell; but in the name of all his Parishioners, who are now manfully opposing him; I tender you most sincere and hearty Thanks. You have just discovered that the thing "assumes a vexatious aspect;" the Vicar's opponents have considered it "*vexatious*" from the beginning. They were in quiet and undisputed possession of their property, before the Vicar claimed his TENTHS, and they have felt a good deal "vexed," that a "LATE FELLOW" should in the nineteenth century attempt to

deprive them of what had ever, by their forefathers, been considered A PART AND PARCEL OF THEIR ESTATE. It seems, however, that our "WORTHY" Vicar, and yourself, are "vexed" because the Demands have been resisted; "notwithstanding the interest taken by a number of the MOST RESPECTABLE individuals in the Parish to have the difference settled by an amicable arrangement." You should have told us what that "interest" is, which they have taken. Have they themselves paid the Demands? or have they compounded? Pray Mr. A. B. have you, who unblushingly tell the "Farmers" that it would be "very advantageous" for them to make an "amicable arrangement;" have you yourself, in your own proper person made such arrangement? If you have, tell the Parish so; if not, take your own advice, and I shall be satisfied. I wish and beg of every man who believes he owes the Vicar all this money, to pay him and be quiet.

Your excuse for publishing your FALSEHOODS, is in itself a pointed and absolute UNTRUTH. You say, "the Delegates stated their case," "as if the Vicar had no rights." This is the assertion you make. I call upon you for the Proof. Give the world ONE expression which has been used by any Delegate or Delegates, which can BY ANY POSSIBILITY BE STRAINED into the most DISTANT HINT, that in the opinion of the Delegates "THE VICAR HAD NO RIGHTS." Do this, Sir, or lay aside your "A. B." signature; and for ever after, when you write your name, subscribe—"A Vile Anonamous Slanderer of my fellow Men!" I protest that the Delegates would be the last men to attempt to deprive the Vicar of his *Legal Rights*. You are quite right when you tell the world that Mr. Oastler had "no objection to the Vicar's income being augmented to £1500 a Year, &c. &c." But this is no news, it has been published before and never contradicted, and I dare say Mr. Oastler is "VEXED" he cannot now "applaud the Vicar's merits, deserts, &c. &c." as once he did. Mr. Oastler certainly valued the claims of the Vicar at upwards of £40,000 a Year, and by so doing "alarmed the Parish," and proved the folly of risking so heavy a Stake

on Counsels' opinion. You assert that Mr. Oastler has made a "Mistake." Prove it; I have no doubt Mr. Oastler will meet you fairly in your statement of the items. Do not you think Mr. A. B. that you are mistaken when you say the rent of the Parish is only £35 to £40,000 a Year, and the Tithe only £1,750 to £2,000? Examine your next sentence, and you will find you have doubled your former valuation; then consult your friend Mr. Waterhouse on this subject: he tells you the living is worth about £12,000 a Year, calculating on the principle that his share cannot possibly be more than 2ls. a Year; talk also with that other "*Wise Man*" who has publicly and anonymously defended your "WORTHY" Vicar's cause by *Falsehood* and *Deceit*. Oh! how I should like to see Mr. A. B. in his own proper name disputing this point with Mr. Oastler.

You need not to have told the Public that Halifax was once a "most barren" Parish and a poor living; but that now it is "one of the largest, wealthiest, and most populous Parishes in England;" and that in consequence of such improvement, the living has been very *considerably increased* in value. This is a truth to which we all agree; and I think in fairness our "WORTHY" Vicar should be satisfied with this INCREASE and AUGMENTATION which the improved state of his Parish naturally furnishes him with.

There is, however, one little statement in your third paragraph which you did right to publish. I believe you are the only person, except the Vicar, who was in possession of the Secret, and I really could almost find in my heart to pardon you for all your errors, on the sole ground that you have not suffered yourself to leave the world without first declaring "that the Vicar" (of Halifax) "for the time being, is required to act as a *Justice of the Peace*," and on this ground principally you rest his claim to a LARGE SALARY. This is a new Fact with a new Doctrine. I deny what you assert as Fact; and if it were true, I dispute the Doctrine you found upon it.

Is it not the boast of England that her Justices of the Peace are unpaid? And you would have us by way of serving our

“*Worthy*” Vicar, to establish a new order of things AND PAY OUR JUSTICES! Have you not carried your zeal too far? Will the Bench thank you for it? I trow not!! And would you, Mr. A. B. persuade us that our Vicar “is required to act as a Justice of the Peace? Look at his Sermon preached April 1st, 1827, in our Parish Church, (printed by Whitley,) and when you have read it, tell me if you think any one man can properly execute the Duties of “*Vicar of Halifax, Vicar of Whitkirk, Chaplain to the right Honourable Lord Vernon,*” and JUSTICE OF THE PEACE in one of the most populous Parishes in the Kingdom? I am an unlearned man, and know not the hidden and secret powers of these “Late Fellows,” whom they send from College; but if ONE of them can contemplate the dreadful and awful “RESPONSIBILITY” attached to the above offices, and grasp at them all; whatever order of “Fellows” he once belonged to, I am convinced he is indeed a very *Odd Fellow* now. It is, indeed, a responsibility which “If I do not deceive myself, would make a timid man despair; one, from which many a good man might shrink.” (See Sermon, page 14.)

I am much obliged to you for your HINT about raising the salaries of the Curates in the Chapelries to £300 a year. I have heard it whispered before, that if we go to Parliament for a Bill to raise our Vicar’s salary, the same Bill is intended to provide for a larger stipend for the Curates in the Chapelries, &c. but I understood this was to be kept a DEAD SECRET at present. The Vicar will not thank you for being so loquacious;—after all, A GOOD HINT IS WORTH A THOUSAND FALSEHOODS. We should never have known if you had not informed us, that our “WORTHY” Vicar was aspiring to the BENCH. When one man says A. B. how very natural it is for another who has learnt his Alphabet, to go on with C. D. &c.

I join you in your wish that Squire Thornhill would reside in the Parish; but pray tell me what this has to do with the question of Tithes, has not every individual who is not paid *for Residence*, a right to live where he chooses? Are you so

famously set up with your new and "Worthy" Vicar, that you would allow him to dictate to you where you shall reside? But you want to get rid of the Squire's noisy Agent, don't you? Ask the Professor whether the Squire or the Agent would be more easily "humbled," be satisfied with the Plain and Honest answer given at Newmarket. THE SQUIRE WOULD NOT SERVE YOUR TURN, he knows his own, and will defend it to the last. It seems your "Worthy" Vicar envies Fixby Pastures let him if he dare claim his "Agistment" there, if he does not meet with a good "Rub" there—the Sun never shines.

You say "the Vicar would be highly to blame to accept £2,000 a Year, if he was justly entitled to 5 or 10 times the amount, by this means prejudicing the living to his successor." Now tell me upon the same mode of reasoning what he would be, if he took £2,000 a Year, when he is not justly entitled to that sum? Would "he be highly to blame?" Would he be honest?

The Delegates still declare that "they are decidedly opposed to any composition," and I quite agree with you, that the Vicar is placed in a very awkward and unpleasant situation, with "such an enormous Parish leagued against him, headed by Squire Thornhill's Agent," but be it ever remembered that this awful situation for a Minister of the Gospel, is HIS OWN SEEKING; his Parishioners are not "leagued" against him, because he is a PREACHER OF RIGHTEOUSNESS; he is not suffering in the cause of his Master. No, No, far different is the reason of his trouble,—but this subject is too serious for the present occasion; we are "leagued" to defend our Property against his Gripe, we have not refused to pay the Vicar that which is his due.

And you really think Squire Thornhill wants all the Parishioners bound to defend his Pastures, without giving equivalent, and engaging to defend theirs. This is indeed the "Rub" as you say; *There's not a weak point left, I and poor are all secured alike; and enabled to appeal from Griping Irons of the Minister of the Gospel, to the Equitable decision of a court of Law.*

hat a glaring Falsehood have you had the impudence to sh about Mr. Stocks! I do really think the Vicar must t, when he finds his Friends convicted one after another, sh flagrant and repeated breaches of the IXth Command.—The Parish feels its obligation to Mr. Stocks, for the manly, handsome, and prompt manner in which he has unded you. What falsehood will you invent next? our nonsense about the “Tithes being the Vicar’s due,” eeing the Farmer’s interest to compound,” &c. &c. is really orth a reply; and even if its own folly were not answer gh, I am happy to inform you, that none would now be ed. *The Farmers will not compound—the Friends of the do not compound—the Squires wont be humbugged, the its dare not compound.* A. B. may compound *if he dare his own advice.*—All who know their Interest, and their to their posterity, are SIGNING THE AGREEMENT a full determination that they will leave their Estates to Children as free from incumberance, as they inherited from their Fathers.

ould you, Mr. A. B. ever wish to write again, write TRUTH, or else for ever hold your

PEACE.

was somewhat surprising that, *although the Vicar had no ould over his party; when the “point blank shot” of their ments entered their ranks, not a muff was heard from all : host.*

“I look’d, and saw a fleet in order go
 Against the City of a braver foe;
 The Citizens beheld the vessels sweep,
 Along the surface of the curling deep.
 They saw full thirty ships, with brazen proes,
 Approach with flying sails their peaceful shores.
 They instant mann’d Ten vessels for the fight,
 Which put their foes to ignominious flight.
 Some few of them a shameful flight now saves,
 The others were immers’d beneath the waves.”

ered with disgrace, infamy, and falsehood, they retreated a the fight; and, in their lurking holes designed new

schemes of vengeance, such as none but men deranged with malignant malice could invent. I will recount these plots hereafter. Just now, to make the thing complete, I give the following, which was pretty generally circulated about that time :

VICARIAL TITHES, HALIFAX.

But they that will be rich fall into temptation, and a snare, and into many foolish hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. 1 Tim. vi. 9, 10.

Demas hath forsaken me, having loved this present World. 2 Tim. iv. 10.

I knew a Parish Priest not long ago,
 Who liv'd beloved, and without a foe,
 A Tale of woe ne'er reach'd his ear in vain,
 The sufferer ask'd, and he reliev'd his pain.
 When in the temple the great Preacher stood,
 He open'd all the counsel of his God,
 " He preach'd the joys of heaven, and pains of hell,
 And warn'd the sinner with becoming zeal,
 But on eternal mercy lov'd to dwell. }
 He taught the Gospel, rather than the law,
 He forc'd himself to drive, yet lov'd to draw."
 The sinner fear'd, and cast his sins away,
 And, all-repentant, sought the living way ;
 Believers were establish'd in their faith,
 And felt religion cheer their gloomy path.
 SUCH HE WAS ONCE. And such the Preacher liv'd,
 Till in his soul the SEEDS OF SIN reviv'd.
 Oft dreams of gold obtain'd, destroyed his rest,
 And AV'RICE took possession of his breast.
 The GREAT DECEIVER then to serve his ends,
 Tempts him by means of WORLDLY-MINDED FRIENDS,
 He thinks that nought can stop his gripping hands,
 He asks a tenth of mills, milk, cattle, lands.
 Vain man ! in ev'ry bosom anger rose,
 Landlords and Tenants his demands oppose.
 Curs'd be the men who led the heart astray
 Of him, who taught so clear the living way.
 And they, who drew to earth his soaring mind,
 FRIENDS sent by the DECEIVER of mankind.

Bring back again, O Lord, this wand'ring sheep,
 And HIM and us from evil ever keep.
 And may the Vicar never more attend
 To the "*Wise Men*," each falsely nam'd HIS FRIEND.

A True Friend of the misled Vicar.

The following Verses were also seen in many corners of
 the Vicarage :

THE DEVIL'S TRIP TO H*****X.

ONE day the subtle Prince of Hell
 Resolv'd to take a ride ;
 He pass'd the gulph which does th' abyss
 From this our earth divide.

He soon arriv'd in H*****X,
 Which lately lost its Preacher ;
 But soon another came in Place,
 A Lucre-loving Teacher.

He met the V**** in his way,
 And thus the Prince address'd him :—
 (The Preacher heard the words with glee,
 And love of gold possess'd him.)

"MY FRIEND," said he, "I'll tell thee how
 "Thou may'st enrich thyself :
 "Preach poverty unto thy flock,
 "And thou wilt get their pelf.

"Tell them they should not covet wealth,
 "It is a great temptation,
 "That clergy only should be rich,
 "The guardians of the nation.

"Tell them that V****s have a right
 "To all their little store,
 "That thou wilt only take a tenth,
 "And never ask for more."

This was th' advice the Devil gave,
 When he turn'd Parson Teacher ;

The words sunk deep into the heart
Of our "*most worthy*" Preacher.

The *V***r* took the sad advice,
And said he would pursue it ;
He thought his plan so deeply laid,
That no one could see thro' it.

He then consults the men of law,
The agents of the *D***l* :
They tell him he should claim a tenth,
(The cause of all the evil.)

Soon after this the sabbath comes,
The pulpit he ascends ;
And with a *kind paternal care*,
O'er his dear flock he bends.

He says, " HE FEARS they're getting rich,
" That money, it will damn 'em ;
" He is the guardian of their souls,
" He'll kindly take it from 'em.

" HE FEARS they're getting fond of earth,
" And fond of earthly things ;
" That money they should never seek,
" Which sure destruction brings.

He says, " He'll prove in scripture words,
" That they should be content,
" That Parsons ought to take their wealth,
" As Landlords take their rent."

He brings a text from Exodus,
He says it's not a rare one ;
(But can he prove from Exodus,
That he's the seed of Aaron ?)

When Satan thus had won the man,
He wing'd his way to Hell ;
And there, before assembled fiends,
He does the story tell.

" A shout that tore Hell's concave" rose
From all the hellish throng,
Infernal joy fill'd ev'ry breast,
Their shouts were loud and long.

Mute now is ev'ry golden harp,
 Mute ev'ry angel's voice ;
 Mute are the praises of the skies,
 No more the saints rejoice.

C****h**** and K**** look from above,
 And weep, that their successor
 Should be a vile E*****er,
 And an unjust O*****or.

A saint is fallen, fallen, fall'n,
 The Devil has gain'd a soul,
 And in the council of the deep,
 Satan's proclaim'd the whole.

And pleasure fills each bellish heart,
 If pleasure they can have,
 Who ever tread the burning marl,
 Aud walk the fiery wave.

But soon I hope the Light will shine,
 On his benighted mind ;
 And may he ope' his eyes, and see,
 And be no more so blind.

K.

is much easier to prevent a fire than quench one. *The party were however determined to begin this war of* ; their opponents therefore could not be blamed for *ing*. That there was need for such publications on *le* is matter of regret. Some persons will perhaps say *things had better have been left out here : there was d for them."* As I wish to give a history of the whole *tion*, I know not how I could keep these Squibs out *it*. They are not recorded here for the purpose of *g up* an unpleasant feeling in the parish towards the *but* to perpetuate the nature of the contest ; in order *whatever* may be the issue of the present struggle, the *ments* of the Vicar may never be blamed for having *begun* *nd* of warfare ; and for the purpose of preventing the *ns* of any other Vicar, from having the hardihood to *ce* such weapons of attack in any other Parish.

The party were now frantic with rage: and, in order to terrify us to submission, seemed absolutely to have determined to run every risk, resolved at all events, if they could not make us fear the Vicar, to shew him off as mercenary, cruel, and unfeeling. The following short statement of Facts will explain this otherwise mysterious Paragraph.

About this time the Vicar had intimated to the Curate of certain Chapel, that he would come over, and give the good people a sermon: he would have come sooner, but some fear prevented him:—On the Sunday appointed he arrived; and although the inhabitants of that township were most decidedly opposed to the Vicar's claims, they shewed the Vicar every mark of respect, and rung a merry peal on the occasion.—This afforded a nice opportunity for the Vicar's party to shew the genuine goodness of heart, possessed by their friends: it is scarcely credible such cold-blooded tyranny exists in human nature! But so it was. The week, after the people had paid every respect to their Vicar, was selected (by his party) as the proper time to fill the town with *Tabs*. They were served almost by house-row, and scores of individuals; (some of whom had paid their Easter Offerings, some of whom had never been before asked for them; and some of whom were absolute Paupers with six or seven children, living entirely upon parish relief;) were thus summoned to appear before the Magistrates at Liversedge, a distance of 13 miles, and elsewhere.—And what was their crime? Many of them had paid their Easter Offerings, many had never been asked, and knew not they owed the money, and some were absolute paupers with large families, and consequently unable to pay; and these poor creatures are doomed shortly to groan under the lash of the law, with executions and distress warrants in their houses.

The following little bit of verse was soon after circulated:

VICARIAL TABS IN S*****Y.

To S*****y one Sabbath day,
The pious V****r took his way.

He would have sooner gone we heard,
 But that the Town's dislike he fear'd :
 He fear'd they were as bad as he,
 And full of dang'rous enmity.
 No, No ; as soon as it was known,
 That he was coming to the Town,
 They rung a peal of bells with glee,
 And welcom'd him most merrily.
 The People's kindness to return,
 He sent them Tabs the following morn.
 And with a most ungrateful hand,
 He does the Easter Dues demand.
 Perchance you'll say there's nought in this,
 For all the Easter Dues are his.
 True ! but on some a charge he made,
 Who had their Easter Off'rings paid ;
 And some he Tabb'd, aye, just the same,
 Who never knew he had that claim ;
 And others, who entirely live
 On what they from the Town receive,
 Is this the way Vicars should do,
 The Church's servants, *good* and *true* ?
 Is this the way to aid the State,
 By making Parsons rich and great ?
 Shame ! shame ! on those who ought to keep,
 And feed, instead of *fleece*, the sheep.

Does not every man's blood boil within him, while he hears
this doleful tale recounted? Would that the tale of woe
closed here ! The malice of the Party, reeks for vengeance still
more foul ! Another galling and unfeeling exaction is made,
upon the recently bereaved widows and fatherless children.

That the payment of Mortuaries may be legally enforced,
where the person dying has left a certain amount of property,
I will not deny. It has however been reserved to these enlight-
ened days, to shew how unmoved to all the tender sensibilities
of human nature must be that Priest, who, (governed by a
Party,) is determined to "*do his duty*" and attend "to the
Interests of his Living."

I heard of one poor widow, left with ten children, (and she
was also pregnant), whose husband, after wading through a

sea of trouble, was just enabled to find his family the *absolute necessities of life*—"He died, and was buried." In less than one month after her husband's demise, an unfeeling wretch demanded of this poor widow the sum of 10*s.* "*because her husband was dead,*" and this sum he said, was the Vicar's right.—She in vain urged the hardship of the case; the inexorable un pitying wretch exacts the sum; and the poor widow, in this moment of agonizing grief, is induced to make the payment, *before she could ascertain whether it was the Vicar's legal right or not.*

Let another instance of this heart-rending tyranny suffice:—An aged widow was left so poor, that had her husband not providently been a member of a sick club, her friends would have been obliged to bury him; they now have to assist in providing for her *absolute necessities*: yet even in this case, where the husband had left her *no property*, (but on the contrary,) the monster employed by the Party, knowing she had a very trifling annuity left her by a friend, absolutely demanded and received the sum of 10*s.* "*because she had lost her husband.*" Is not every tender feeling of the human mind outraged, when such things are barely mentioned? What must such poor creatures feel, who have it all to bear?*

There is an old book in print which tells how those, "who devour the poor, afflict the widow, and oppress the fatherless children," will be dealt with some day. If the parson, who would sully his fingers with such cash, were just now near me, I would say, "Let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities, by *shewing mercy to the poor, if it may be a lengthening of thy tranquillity.*" I would get him to read over the whole of that parable from beginning to end, which is appointed for the Gospel on the 22d Sunday after Trinity, and which may be found in the 18th Chapter of St. Matthew. Whenever and wherever he shall hereafter read this parable, I would have him

* In both these cases application was made, *but made in vain*, for the money to be returned.

listen to the groans of these 100 pence debtors, whether HE will or no; *they have a friend in heaven, who hears their cry, bottles their tears, and will not only relieve the poor who are oppressed, but will recompence fury to their spoilers!*

This was not the only plan adopted by the party to disgrace the Vicar. Every means was resorted to, for the purpose of making it hateful to come in contact with him. "I can compare such rich *Vicars* to nothing so fitly as to a whale, 'a plays and tumbles, driving the poor fry before him, and at last devours them all at a mouthful. Such whales have I heard on a'land, who never leave gaping, till they've swallowed the whole parish, church, steeple, bells, and all."

Nay! the validity of a lease granted by the former Vicar, on the strength of which several thousand pounds had been expended, was now doubted, but *kindly* offered to be renewed by the present Vicar for a few pounds more annual rent.

In many of the Townships in this Parish, half-yearly voluntary subscriptions are entered into for the support of the Curates. In one instance, it has been endeavoured to prove that, where these gifts have been regularly made for a given number of years, *they are the Curate's legal right, and he can compel the payment*; so that it becomes dangerous in these times to give the Clergy aught.

In fact it seemed the party were determined every thing belonging to the Church should become obnoxious to the parishioners; and, when money matters could not be called in to act as a curse on the Establishment, the sacred temple was profaned, the worship of the sanctuary polluted, *and the mouldering bones of our ancestors sacriligiously dug from the tomb where they had slept in undisturbed peace for many generations!!* And all for what? To gratify the feelings of malice and revenge against an individual opposed to the Vicar's claims!!!*

* Mr. Joseph Fawthrop, Surgeon, Halifax, occupied a pew in the Parish Church, Halifax, which Mr. Knight, the late Vicar, said he might enjoy rent free. Mr. F. fitted it up, and lined it. On the 29th of October, he received notice he was to quit. Nov.

“ Alas ! ('tis sad to say) vice sways our land,
 With arm outstretched, and with a powerful hand.
 The ruffian dares the house of God profane,
 And yet in peace and safety does remain.
 And the dear bones, which long have laid in peace,
 He digs in Triumph from their resting place :
 The bones, o'er which so many Eyes have wept ;
 The bones which have so long in quiet slept.
 And why is this? with reason you ask why ;
 It is REVENGE and HATE to gratify.”

It may be said, (I sincerely hope it may be truly said), the Vicar is not aware all these *cruel* and *impious* proceedings are going on. If he is not, he ought to be.—The affairs of the

1st the lock and brass plate with Mr. F's name on it, was taken off, and sent along with the cushions and books to Mr. F. another lock was put on. Mr. F. afterwards replaced his lock and plate. On the 3rd of Nov. Mr. F. was informed he must pay 50s. a year, if he continued to occupy the pew. On Sunday, the 4th of November, the plate was gone, and the door screwed up, On Sunday, the 11th of November, the pew was filled with paupers. Mr. F. was obliged to leap over the side of the pew, and pack in amongst the crowd as well as he could, On the three Sundays, Novem. 18th, 25th, and December 2nd, Mr. F. found the door fast, and strong boards placed about $\frac{1}{4}$ yard above the seats, so as to form a floor, from side to side of the pew; still he continued to occupy it. The 25th of November was a Missionary Sermon Sunday, Mr. F. had again to leap over the side, and, providing himself with a stool, was very considerably elevated above the rest of the congregation, and was compelled to assume the appearance of Chairman, whilst the Vicar was depicting in dreadful colours, the impious rites of heathen worship, and proving the necessity of OUR endeavouring to improve THEIR religious feeling, and to shew THEM how to *worship God aright!!!*

On Sunday, December 9th, the seats and floor had been taken up, the earth removed so as to form a kind of grave; in the excavation, *two or three baskets full of human bones had been disinterred, and then a quantity of water was poured in to make puddle, in order effectually to prevent Mr. F. from occupying it!!* He, however, nothing daunted, leaped over, and remained there during service. On Sunday, December 16th, Mr. F. found the pew covered over with sack cloth, but still determined to occupy it. Do we not wonder such proceedings are allowed? Who is to blame? What right has the Churchwarden, or the Vicar, to this pew? I am mistaken, if it be not as much mine, as theirs.

Church of England were not managed in this way, when we had a *Coulthurst* or a *Knight* for our Vicar. Well may our Churches be deserted, and the Church doors fastened to keep an unwilling congregation in attendance, whilst the Vicar preaches!—And yet I understand new Churches are about to be built by Government in the Parish. Would that they were needed!

I am sick of following the Vicar's party; and, to use one of their own words, "disgusted" with their proceedings.

"Their Hate and Malice rend my very Soul,
And floods of Sorrow o'er my Spirit roll."

I will therefore turn to a more pleasing subject, and recount the exertions of Mr. George Binns, (Delegate for Norland,) in an attempt, though a fruitless one, to bring about an "amicable arrangement" between the Vicar and his Parishioners. Mr. Binns has kindly favoured me with an account of this transaction, and I think it best to give a literal Copy. He writes thus:—

"Being actuated by a strong desire to preserve the peace of the Parish, and a wish, if possible, to prevent the Injury which both Church and People, in a religious and moral point of view, would suffer by a continuance of this unfortunate dispute, I resolved to take upon myself the character of mediator between the two conflicting Interests, of the Vicar on the one part, and his Parishioners on the other: I found much difficulty in coming to a determination about what would be the best line of conduct to adopt, in the situation in which I was placed. However, I gave the subject a mature and impartial consideration, with a view to lay down such conditions, as in my opinion, it would be for the mutual advantage of both Parties, to agree to, and such as I could support, as one of the Representatives of the Parish in the Central Committee. After reducing to writing, such conditions, I thought it best to put them into the hands of some respectable Gentleman, who I knew to be a Friend of the Vicar. I fixed upon Mr. Thomas Greenwood, to whom I enclosed the following propositions, (as a ground work for an Arrangement.)—"That

the Out-Townships, collectively, do raise, and pay to the Vicar, One Thousand Pounds Annually, this to be secured by Act of Parliament. The township of Halifax to raise for the Vicar, in addition to this sum of £1000, whatever amount they and the Vicar may agree upon."

"I thought it would be improper to include the Township of Halifax in any Plan of my making; but, as the *Vicar's services* are almost exclusively devoted to *this Township*, they surely must feel themselves called upon to do something handsome for the Vicar. To prevent the expenses of an arrangement, by Act of Parliament, falling heavy upon the poor land occupiers, I proposed they should be paid by subscription, and if a fund was raised by this means more than sufficient for this purpose, the residue to be applied in some way for the benefit of the Vicar. Agreeable to this proposition, the Vicar's annual income from our Parish, upon a fair calculation, would have amounted to upwards of £1700 a year.* This proposi-

* According to the above proposition, the Living would amount to more than £1700 a year, supposing the town of Halifax is determined to advance *no more than its regular proportion*; but surely under *the present* circumstances, some great effort will be made by the "Gentlemen" there, to prove that all their anxiety and exertion and trouble in this affair, have not been for the purpose of obtaining an absolute *rule* over the parish, nor yet to save their own pockets and charge the maintenance of *their Preacher*, on the inhabitants of those townships who *never* have the benefit of his Labours, and upon others who *only just get a peep at him once a year*. If they are indeed sincere in their declaration, "that the present Income of the living is insufficient to the proper support of the Vicar's important station in the Parish," surely they will not object, *seeing they have been the first to discover this fact*; remembering also that they are the parties who receive the benefit of his labours, both in the pulpit and out of it; and bearing in mind, if they, in their unmeasured generosity, should happen to swell his income, even beyond a sum which in their opinion should be "sufficient;" they may rest assured the poor of the town will reap the benefit, and they would, by subscribing largely to the Vicar's fund, be indirectly advancing the interest of the poor of their own township; for surely their "*most worthy Vicar*," would never think of pocketing one farthing more, than was *absolutely necessary*, "to support his important station in the Parish!"

How much more amiable the "GUINEA" "Gentlemen" would

tion, with some remarks annexed thereto, was inclosed in a letter, of which the following is a copy.

Norland, Nov. 5th, 1827.

Dear Sir,

From the observations, you and several other Gentlemen have made to me upon the subject of the Vicar's Claims, I beg to put into your hands such conditions, as in my opinion would form a proper foundation for an arrangement between the Vicar and his Parishioners. If you approve of them, as a friend to the Vicar you can take such steps as you may think requisite to promote the object in view. I beg to observe that this proceeding entirely originates with myself, and should it be of no further service, than proving that I have done my duty to promote and preserve the peace of the parish, it will be sufficient satisfaction to

Dear Sir,

Your most Obedient Servant,

MR. THOMAS GREENWOOD,
Bank Field.

GEORGE BINNS.

appear, if they subscribed their Thousands, Five Hundreds, &c. towards such a fund, rather than give their names to a fund to keep the Vicar and his parishioners at eternal variance.

Let me advise the Vicar, before he enters the lists against his parishioners, not to be content with a list of names, with large sums of money appended to them: it's just as easy to write One Thousand Pounds, Five Hundred Pounds, &c. as One Thousandth part of a Farthing, Five Hundredth part of a Farthing, &c. but there is a great difference in the two articles, when one comes to pay the Lawyers' Bills, &c. I would advise the Vicar to "bag" the money before he begins.

It's not long since there was a vacancy for a Coroner, and Ten Thousand Pounds were raised almost in a twinkling; I mean upon paper, by placing certain sums at the end of certain names; I remember one name was followed by "One Thousand Pounds," but there were more than Ten thousand hearty laughs on the occasion: I for one enjoyed the joke amazingly, and from that moment was sure there would be no contest. Have a care of paying One Thousand pounds merely to help a friend on in the world—it's no joke:—is it? "No no, true enough," you'll say; "but what did the impudent fellow mean, when he dared to offer himself to the county without first consulting us?" Ha! ha! it's all very good Gentlemen: he is however Coroner in spite of you!!

R. O.

“I received the following reply.

Bank Field, Nov. 12th, 1827.

Dear Sir,

I am obliged by your favour of the 5th inst. If it was in my power to be instrumental in preventing the DREADFUL CALAMITY which hangs over the Parish, it would give me the greatest pleasure. I am sorry I cannot work upon the sum you mention; but if the Townships you name will agree to raise £*——, I will try to prevail upon the township of Halifax to raise £*——, *and with a less sum I COULD NOT APPROACH THE VICAR.* If you can prevail upon the Central Committee to agree to the above sum, I shall be most happy to use my best endeavours to promote a settlement by Act of Parliament; agreeable to your views, I am, dear sir,

Your Obedient Servant,

T. GREENWOOD.

MR. GEORGE BINNS,
Norland.

“After the interchange of these letters, Mr. Greenwood and I had several interviews, for the object of explanation and negotiation on this business. But, as I constantly refused to give any support to a larger amount from the out townships, than what I had first proposed; and, as Mr. Greenwood found he could not rely upon Halifax coming forwards, to make the amount acceptable to the Vicar, this attempt to bring about a settlement entirely failed.

“The Central Committee having met by adjournment, on Thursday the 29th Day of November, several of the Delegates mentioned to me the various reports they had heard, of a negotiation and compromise between myself and Mr. Greenwood; therefore, though this treaty had not produced any arrangement, yet I found it requisite to give the Central Committee information of all that had passed on the subject;

* In the present unsettled state of this business I think it proper to leave the sums blank, which are mentioned in this Letter.

immediately produced a copy of what I had put into the hands of Mr. Greenwood, which was read to the Committee; after which, at my request, Mr. Greenwood waited upon the Central Committee to make such communication on the subject, as he might be disposed, or think proper: and, on his occasion, Mr. Greenwood did himself much credit, by the gentlemanly manner in which he spoke on the subject. However in the course of his speech he disclaimed having any authority from the Vicar; but, towards the close of what he said, he mentioned that, though he had no authority, yet he had an opinion of his own, but said he could not presume to state it, without having the leave of the Committee to do so; some of the members of which begun to object, on account of his stating he had no authority from the Vicar. On account of these objections Mr. Greenwood was requested to retire, till the Chairman took the sense of the Committee, whether or no they would hear Mr. Greenwood's further opinion. The Committee decided it was not requisite, and the following reply by the Committee was agreed upon; which being signed by the Chairman, Mr. Stansfield and Mr. Oastler were deputed to be the bearers of it to Mr. Greenwood, who was waiting.

Central Committee-Room, Nov. 29th, 1827.

Sir,

Duly appreciating the motive, which has actuated you in making your communication this day to the Central Committee of Delegates, yet considering that it is accompanied by an express disclaimer of any authority from the Rev. Vicar, or his Friends, the Committee, in thanking you for your Individual interference, feel that no advantage could accrue to either Party, by listening to the Opinion, which you have kindly offered to give.

GEORGE BINNS, Chairman,
JAMES GOODALL, Secretary.

To Mr. Thomas Greenwood."

Thus far Mr. Binns communicates to me; the Vicar could not be prevailed upon to authorize any one to meet the Central Committee, until the 1st Resolution, declaring

his Claims to be UNJUST and ILLEGAL, was rescinded. The Central Committee, being fully satisfied of the *injustice* and *illegality* of the Vicar's Claims, had it not in their power to place themselves in a situation to meet the Vicar's views.

At this meeting of the Central Committee, we had the pleasure to receive again our worthy Secretary, Mr. Goodall, as a Delegate from the Township of Skircoat. (Oh! how Preston would have stamped, and stormed, and cried shame! shame! if he had been there; I think both Edwards and Sutcliffe would have felt queerish.)

It was now ascertained about 4-5ths of the Property, in the 17 Townships, had already been covered by the Bond. The following letter was, at the conclusion of the meeting, sent to the Editors of the Leeds Mercury, and inserted in that paper of December 1st:

GENTLEMEN,

I beg to inform the Public, through the medium of your paper, that a Meeting has this day been held, of the Central Committee, to receive the Report of the persons engaged in obtaining signatures to the Agreement to resist the New Claims of the Vicar of Halifax, and that the number of signatures exceeded their expectations. I have also the satisfaction to add, that one township, (Skircoat,) which for some weeks stood aloof, has appeared by its delegate, and is duly incorporated in the resistance.

I am, Gentlemen, yours respectfully,

JAMES GOODALL, Secretary.

Committee-Room, White Lion Inn, }
Halifax, Nov. 29, 1827. }

Thus have the opponents of the Vicar's Claims made a legal, firm, and manly stand.—They shelter themselves under the properly constituted authorities of the Land.—They are thankful for their privileges as Englishmen, and fearlessly appeal to the known Integrity of British Judges, and British Juries.—They have a firm conviction of the *Justice* and *Legality* of their cause.—They are Strong in their own In-

tegrity.—Their plan of defence has been cautiously and prudently adopted.—They have already surmounted many difficulties, and patiently submitted to undeserved revilings.—Every Intrigue, which malice and cunning could invent, has been tried, but tried in vain, to break their unanimity.—They have been abused, insulted, and defamed: still they have calmly moved onward, fearless and undaunted: and now they have enrolled their names in that *SCROLL*, which will ever remain a standing monument in this Parish, of the Infamy of the *FEW*, and the uncompromising patriotism of the *MANY*. Yes! Yes! the die is cast:—our determined stand is taken:—we have resolved,—if there be Freedom in English Law,—to find it: we have bound ourselves in a *Bond*, which can NEVER BE BROKEN, to resist by every *Legal* means.—

“Th’ opponents have, like heroes stout and good,
 A chosen and embattl’d phalanx stood.
 They are a bold and a determin’d band,
 And, shielded by the laws of their own land—
 They will without a single fear resort,
 And try their cause in ev’ry British court.
 They’ll go to law, but with a decent pride,
 They know that right is listed on their side.
 Their haughty foes insult, abuse, defame;
 All arts are tried; they still remain the same.
 Their names will flourish in perennial bloom,
 Writ on the *SCROLL*, and never find a tomb.
 They know the justice of their much lov’d King,
 And trust themselves beneath his Royal wing.”

“GOD SAVE AND BLESS OUR NOBLE LORD THE KING !!!”

And what are the parties which have refused to join us? Besides the Vicar’s Party, some few individuals have refused to sign our bond, because they think the Vicar will not claim the Tithes until the matter is finally decided; they wish to save the trifle required for their share of the Expenses, and leave their neighbours to pay for them.—“Well,” say they, “we shall get off, if the rest do, and have naught to pay in the mean time.” Who does not despise such meanness?

They are known in their neighbourhoods, and will be respected as they deserve. There are others, who have refused, because they are wishful to keep out of Law, not for the purpose of saving their pockets, but say they: "We would submit to any thing, rather than have the Parish embroiled in Endless Law-suits." I hope the Vicar will not take advantage of their goodness, and compel them to compound, or pay in kind. There are others, who persuade themselves the Vicar will never go to Law about the matter, and consequently think it unnecessary to take part in the dispute. Some few say "the Vicar is in the right, and has a legal claim to all." As far as I can learn, there has been no Paying, no Compounding, yet. How strange these men should withhold the Vicar's legal rights from him!—It is not Honest, but still they will not Pay. It is however clear the time draws nigh, when ALL MUST EITHER PAY, COMPOUND, OR SIGN OUR BOND.

It may be proper, before I conclude, to state, that the Vicar's Party, who have made such a stir in this affair, are far from being the wisest, the most honourable, the most respectable, the most loyal, the most wealthy, or the stoutest Churchmen, in the Parish. The ranks of their opponents are filled with men every way their superiors in Honour, true respectability, Loyalty, wealth, and above all in steady, constant, and firm, attachment to the Church of England.

"Jackdaws have oft seem'd Peacocks to the view,
 Borrow'd their golden plumes, and various hue.
 They oft' have soar'd like Eagles to the sky,
 And thus deceiv'd the world's astonish'd eye.
 But now the time is come, when fortune dooms,
 That I should strip them of their borrow'd plumes;
 That I should bring these creatures to the light,
 Which have been hid so long in darkest night.—
 The figure's ended;—all the Birds are flown;
 The creatures of imagination gone.—
 And now I'll shew the world what these men are,
 I'll tear them from their elevated car.—
 "No more shall you pass by in solemn state,
 "Ye meanly proud yield to the nobly great,

"To your superiors give an instant way.
 "'Tis theirs to rule,—your duty's to obey.
 "Vaunt ye no more of your pretended worth,
 "Ye are but Reptiles, Vermin of the Earth.
 "Yield then unto your brave, your noble, foe;
 "Their rank is greater, and their courage too.
 "Much they surpass you on the rolls of Birth,
 "Wealth, Wisdom, Fortune, and superior Worth.
 "The SCROLL will add a Lustre to their Fame,
 "And cast a Glory o'er each well-known Name."

Before we part, let us review the whole proceedings, and thus determine which Party may be blamed for all the confusion and strife, with which the Parish is now threatened.

Who in the first place called together a select company of gentlemen to represent the parish, instead of corresponding in the first instance with the *Churchwardens*?—The Vicar.

Who was very reluctant to let the parish know what the Vicar claimed, and to give any explanation and information?—The Vicar's Solicitor.

Who tried to persuade the parish to compound, and FOR EVER RENDER THEMSELVES LIABLE TO THE WHOLE LIST OF CLAIMS?—The Vicar's Party.

Who said the List of Claims was not the Vicar's List, well knowing that the List was genuine?—The Vicar's Party.

Who spread a report the Vicar would be content with £1500 a year?—The Vicar's Party.

Who waited upon the Vicar, and promised they would use their best influence to persuade the Parish to give it to him?—The Delegates.

Who refused it?—The Vicar.

Who agreed, without having any authority from the Parish, the Vicar should have £2000 a year?—The Vicar's Party.

Who publicly proclaimed they interfered in *Friendship to the Delegates*, and yet privately amongst themselves, sneered at them, and declared they cared not for them?—The Vicar's Party.

Who sent off the Vicar and his Solicitor a fool's-errand to the Archbishop?—The Vicar's Party.

Who deceived the Archbishop?—Ask the Vicar and his Solicitor.

Who determined, after all, to force this £2000 a year arrangement upon the Parish, and resolved to get an act of Parliament for the same, *whether the parish would or not*?—The Vicar's Party.

Who resisted such foolery and knavery?—The Delegates.

Who stated the King would interfere, if we continued to resist?—The Vicar's Party.

Who rejoiced to know the King was Patron, and trusted to his name, as a "tower of strength," against tyranny and oppression?—The Delegates.

Who spread reports that certain Gentlemen had compounded with the Vicar, knowing at the same time, such tales were false?—The Vicar's Party.

Who abused, insulted, and defamed the Delegates, for steadily supporting the rights of the Parish?—The Vicar's Party.

Who tried to persuade their neighbours the Vicar was right, and yet steadily refrained from paying his demands themselves?—The Vicar's Party.

Who first begun the anonymous Squib Trade?—The Vicar's Party?

Who solemnly and earnestly protested against it?—The Delegates.

Who were determined to persist in writing squibs, in spite of the Vicar, the Professor, and the Solicitor?—The Vicar's Party.

Who exposed the falsehoods of the Vicar's Party, and sent them lurking to their dens?—The Delegates.

Who after all proposed an amicable arrangement? A Delegate.

Who refused it?—The Vicar.

In short, who have by every means endeavoured to blind, entrap, abuse, insult, and betray the Parish?—The Vicar's Party.

Who have steadily resisted every effort made against them,

Borne the abuse and insults of their enemies, and in the end placed the Parish in such a position, that she fears no attack from any foe?—The Delegates.

I could add a long list of queries on this subject; surely these will suffice to prove that, whatever may hereafter be the confusion and strife in this Parish, *the Delegates are NOT the authors of it.* They have from the first resisted the Vicar's claims, *and will still resist them.* They have always been willing to settle the business in an amicable manner, *but not to BUY the claims.* The Vicar, I have no doubt, has had them represented as his bitterest enemies; perhaps he will live to see his mistake. **THEY ARE NO ENEMIES TO HIM, IF HE BE A FRIEND TO THE CHURCH OF ENGLAND.**

We are charged with being "Hot-Headed," "Rash," "Thoughtless," "Impetuous," &c. Let our accusers prove their assertions. Our stand against Extortion, Domination, and Insult, has been calm and temperate; yet firm and resolute. If our plans had been the offspring of folly and intemperance, we should long ago have become an easy prey to our enemies: yet notwithstanding all their efforts, their influence, and their cunning craftiness, our Bond is indissoluble, our union is unbroken; whilst our opponents exhibit a memorable picture of disappointed pride, and are overwhelmed by the hideous representation of their malice and revenge. They have represented themselves, as the friends of Religion, of the Church of England, and of the Vicar;—they have caused the Infidel to rejoice,—the true friends of the Church to mourn,—and the Vicar to be detested; *they have proved themselves to be either very, very wicked, or inexcusably ignorant.*

But say some well-meaning individuals, who have not entered into all the particulars of the case, how is it that these Delegates should profess to be Friends to the Church of England and to Religion; and yet be so determined in their opposition to the Vicar of Halifax? I will endeavour to give this question a fair, full, and candid answer.

The enquirer will readily perceive that the foundation of his question, is the INFALLIBILITY of the Vicar of Halifax; he is

no doubt fully convinced the Vicar is a good man, a good Churchman; and argues from thence, his conduct must be unimpeachable and every action of his life irreproachable.

As this pamphlet does not pretend to be a moral and religious Essay, it will not be necessary to prove how erroneous such an opinion will be found; it will only be required that, without disputing Mr. Musgrave's piety, goodness and worth; I state distinctly, the Delegates deny his INFALLIBILITY, and assert their right to *private Judgment*, on every question in which their interest is concerned. This is *Protestantism*; the Church of England is the strongest bulwark and protection of Protestantism; hence the possibility of the stoutest friends of the Church of England, being engaged in direct hostility to the measures of the Vicar of Halifax.

Should the Vicar of Halifax chuse by his intemperate and extorsive conduct, to make himself, his Reverend Brethren and the Church hated and execrated; surely the Delegates as good friends to the Church of England, would be allowed; without being suspected of disloyalty, or charged with opposing the interests of the Church; steadily to resist such unchristian conduct, and resolve, until the law compelled them, they would never yield to his tyrannical exactions!

The Delegates mourn with every well-wisher to Religion and the Church, they are compelled to unite the Parish against the Vicar; they have been wont to look upon the Vicar of Halifax as their Friend and Spiritual Guide; they have rejoiced to see the cause of Religion and of the Church of England prospering in the hands of a Coulthurst and a Knight; they saw the good seed sown by those two labourers in the vineyard springing up, and, in many instances, bearing much fruit; and they fondly anticipated, the gathering in by Mr. Musgrave, would be an abundant spiritual Harvest of souls, into the great Shepherd's garner!—Never was a Parish better prepared to receive a Vicar!—Never was there a greater prospect of usefulness by any Man!—Never were the friends of Religion more awfully disappointed!—Never, in so short a time, (by any party,) was more mischief done! The parishion-

ers, who were ready to receive their Vicar with open arms and open hearts, who rejoiced at his nomination, and anxiously awaited his arrival, have been sickened by the remorseless conduct of his Partisans; they, who would have honoured and revered him as the ambassador of their God, have been compelled to shelter themselves from his unwarrantable demands, in the arms of the Law!—We know, if there had been the slightest ground in Law or Equity for these claims, some Vicar, before Mr. Musgrave, (either Papist or Protestant,) would, without the possibility of doubt, have demanded them, and the question would long since have been set at rest.—What then, in this case, is the inference? Either, that for nearly Six Hundred Years, Halifax has been *cursed* with *unprincipled* Vicars, who cared not for their own interest, the rights of the Church, or the property of their successors; and that Mr. Musgrave has risen up the immaculate champion of Religion and the Church; a blessing to his generation, and the choicest boon of Heaven to the Parish of Halifax!!!—or, that our former Vicars were just and equitable, lovers of the Church and of the people, and that Mr. Musgrave's claims are *unjust* and *illegal*.—Look also at the time Mr. Musgrave has selected. It is well known the legislature are, and have for some time been, anxiously engaged, in endeavours to mitigate the severity of the Tithing System; they have seen with sorrow, the dreadful effects arising from it in our Sister Isle; and have endeavoured to provide palliatives, to sooth and relieve the oppressed: yet, whilst this is the conduct of our Government, our Vicar, in the plenitude of his pride, enters a Parish where these pests are *unknown*, he finds us in peace, in love with our Church Establishment and revering our ministers; he scatters amongst us that very fire brand of discord and of death, which our beloved King and our Government, are endeavouring to extinguish in other parts of the empire! And yet, we are called “disloyal, disaffected,” because we oppose! “But,” say you, “he agreed to take £2000 a year, and you refused.” True; we cannot compound for his new claims at any price. The Church either has, or has not, a

right to them: *if she has a right, it would be impious for us to buy them at less than their value.* We believe she has no right whatever to them, and consequently, we cannot conscientiously give any price for them.

Can a good man under all the circumstances feel himself warranted in such conduct? What said that excellent minister of the Church of England, The Rev. Richd. Cecil, M. A. when his son remonstrated with him, and wished him to *require larger payments from his parishioners for Tithe?* His reply was, "*If by taking one guinea more I should excite prejudices in a single mind against my message, I should defeat my great project in coming to this place.*"

Mr. Musgrave will however go on, regardless of all the evil his conduct may entail upon the Church of Christ in this Parish; for he cares neither for "costs nor inconveniences." During the progress of the legal enquiry, no doubt every effort will be used by his *pretended* friends, to harass, perplex and insult the parishioners; such conduct will be very likely to "*excite prejudices in our minds,*" and if he should be so fortunate as to succeed, what will he gain? An addition to his income—that's certain—and with every additional guinea, 100,000 maledictions!!—Enviably situation for a minister of the Gospel!!—But in the estimation of some men, what are Curses, what are Souls—when poised against Sovereigns and Guineas!!!

If any individual's patience should have brought him thus far, I wonder not he should now grumble, and, turning over the few remaining leaves of this book exclaim "how tiresome this Oastler is." "Well, well, I cannot help it! I am unused to writing books, but having got into this affair, I must push on and finish as well as I can."—"Aye," says my reader, "but I fancied you would give us a clear account of the origin and law of Tithes, and that I should long ere this have formed my opinion on the law of your case." "Recollect yourself my friend; I never promised to tell you this. No, no! leave law to the lawyers; they will work it hard enough, I'll warrant you."—"Oh! oh! so I see you

“ have been leading your friends into a law-suit, without
 “ knowing any thing about the rights of the Vicar, merely
 “ opposing him for the sake of opposition.”—“ Say you so, my
 “ friend? Why you almost provoke me to tell you all about
 “ it, but I’ll forbear!— You would run and tell the other party,
 “ I keep what I know from them.”—“ Now! that’s unreason-
 “ able and uncharitable, you might perhaps convince them
 “ they are wrong.”—“ Perhaps I might point them to an act of
 “ Parliament, and a few decrees, &c. which will for ever debar
 “ the Vicar from his claims; what of that however? you know
 “ he has positively declared, *no earthly consideration shall in-
 “ duce him to abandon his claims*: so I think the wisest way
 “ is, to tell him nothing: leave him to his own plans, his own
 “ reflections, and his darling friends: they are indeed a choice
 “ set for a Pious Vicar; so you’d say if you knew them all,
 “ as I do.”—

Some of my readers may still think the Vicar is in the right,
 defend him in every action, in every word; say it is his duty,
 his bounden duty, to look after all these things; even thank
 him for it; and say, by so doing he is upholding the dignity,
 and the respectability, of the Established Church. Nay! I
 have heard a person affirm, “ the Clergy of the Establishment
 are under the greatest obligation to Mr. Musgrave;” I know
 some persons have advised him to push on fearless of conse-
 quences.

Is it indeed come to this?—Is it the duty of a Clergyman
 of the Church of England to make such unprecedented claims?
 —Is it the duty of his partisans to intrigue, threaten, and de-
 fame?—Is he acting wisely, when he frightens people from
 the Church, by the exorbitancy of his demands?—Is it proper
 and right that he should, in defiance of all Law,* claim 21s.
 for a Mortuary?—Is it wise to raise doubts in the minds of
 his Parishioners, about the validity of his predecessors’
 Leases, thereby undermining their confidence in the Clergy?
 —Is it indeed necessary and praiseworthy for a Priest to allow

* See 21. Hen. VIII. c. 6.

the Temple, and the worship of the Sanctuary, to be disgraced by Mountebank Exhibitions,—and to permit the ravaging of the Houses of the dead,—merely to gratify a little malice and revenge? Above all can it be right for a Clergyman of the Church of England, in the necessary performance of his duty, by his Agents, to visit the Houses of the Widow and the Fatherless, the Friendless and the Pauper; and add to their already-too-bitter cup, the last Dreg of nature's misery, by laying hands on them, taking them by the throat, and saying “*Pay me that thou owest?*”

If these are indeed the necessary duties of our Clergymen, then is the Church of England, “*that Anti-Christ which shall come into the world;*”—AND ALL OUR FORMER VICARS WERE MEMBERS OF THE CHURCH OF ENGLAND.—Nay! If these be the necessary qualifications and the duties required of our priests, none of those excellent and good men, who serve at the altar, and make themselves beloved and venerated on account of their Holy lives and charitable Actions; none of those men, I say, either Vicars or Curates, are true members of the Church of England. If these indeed be their required qualifications, let his Grace the Archbishop of York for his own sake be instantly deposed: he is utterly unworthy of his station, for he is a holy, a pious, a charitable man; it is his delight to comfort the distressed, “to visit the widows and the fatherless in their afflictions;” not to grind and oppress the poor, and “devour widows’ Houses.”*

But what?—Am I saying the Clergy of the Establishment should be cold-blooded Villains,—unfeeling Tyrants,—remorseless Extortioners? Oh! The very idea is Calumnious! —No! No! Her Enemies who have stolen their way into the

* One of the respected Curates in this extensive Parish, was one day talking with a friend of mine, about the Vicar's proceedings: among other things he (the Curate) observed, circumstanced as I am, I do not wish to interfere, and should be glad to have nothing to do or say in the affair; “But,” said he emphatically, “if the WOLF should come into my fold, to devour my SHEEP, I SHOULD FEEL JUSTIFIED IN ENDEAVOURING TO DRIVE HIM OUT.”

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“priests’ office” for filthy lucre’s sake, to advance their worldly Interests,* reckless of her spiritual welfare and her angelic character, may indeed propagate such falsehoods; and spur on an accomplice, that they may have company in iniquity. I leave such wretches to the remorse and misery which await them. I tell them they are unworthy

* One of the Curates in the Parish of Halifax has busied himself amazingly, in favour of the Vicar and his party. As I knew him to be a man of very retiring unobtrusive habits, I wondered he should trouble himself about the matter, particularly as it appeared to me, he could not have the most remote interest in the question. A few days ago, I happened to be in company with *his most intimate friend*, to whom I expressed my surprise, that the Rev. Mr. —, should be so active in the Vicar’s cause. I was however immediately informed, “the Curate was no more in favour of the Vicar’s claims than I was, but that he was in hopes, if Mr. Musgrave could by any means come to a settlement with his Parish, and obtain a large Salary, he would take into his “kind consideration,” the poverty of some of the Curates, and so, in the long run, there was a possibility of an increase to his (the Curate’s) living.” This friend added, “you know the living of — is very little, and with his large family he is kept very poor.” I thought of Shakespeare’s starved apothecary, who sold his neighbour poison, that he might feed himself! Poor fellow—He was indeed to be pitied;—but more so,—this poor Curate; who could in pitiful accents, say with him,

“My Poverty, but not my will, consents.”

A certain Curate, (being some eight or ten years ago, as I suppose, either intoxicated with the love of money, or at his wit’s end for the want of it;) hit upon a most capital expedient, as he thought, to raise the wind. He furnished several Vaults in a very superior style, hoping that he should readily secure a good profit, by transferring them to his particular friends:—they, however, not feeling disposed to hurry themselves away, and thus, by their own demise, furnish a speedy and profitable return for the kindness of their Pastor, stupidly remained alive, and are many of them actually in existence at this day.—What was to be done?—The houses for the dead were all fitted up for the reception of the Curate’s Friends!—the money expended in hopes of a speedy return!—Still, the stupid unfeeling fellows, will not die! The vaults are untenanted—the Curate’s hopes are frustrated—the whole speculation rests, with a ponderous and dead weight, on the Curate’s finances. In a little time, however, hope revived;—in consequence of the increase of vice and im-

Ministers of that Church, which is the brightest Gem of the Christian world; whose foundation is Christ the Lord; whose doctrine is Holiness; and whose practice is Benevolence and Charity.

Look at the engagements required of *her* Ministers at ordination! Look at her Homilies, her Liturgy, her "Form

morality, *during his Incumbency*, it was found necessary to build a prison in the village. The parson endeavoured to seize the golden opportunity:—He actually offered to *let one of his vaults* for a goal, at so much per diem, to save the township, as he said, the expense of building a prison:—of course he felt satisfied that *HIS vault* was the most proper place, in which to deposit those, who were not fit to live. The immediate and regular profit, coming home to *the bosom of the church*, by such a regular rental, would, I have no doubt, in his opinion, be a sufficient *absolution* for the *dreadful cruelty* inflicted on the *living*, and the *unceremonious profanation* of the sacred depositaries of the *dead!*

It is scarcely necessary to add; the town's people refused the offer of their generous, kind-hearted Pastor, and preferred to erect a commodious prison for those persons who were so "unwise" as not to "keep the law."

What will not some men do for money?—Preston himself must now cry,—Shame! Shame!!

When I see a Clergyman reduced to so deplorable a condition, I cannot help feeling.—I have long grieved for the poor Curates of the Establishment, and devised many plans for the cure of the Evil. I can now say, with Mr. William Mitchell: "I have thought upon the subject, and have formed a plan in my head, which I think will remove all difficulty; but in the present state of the business, I do not think it prudent to enter much into details."

I intend shortly to publish a supplement to this book of mine, and to that supplement, I shall add an appendix, *for the sole purpose of giving the world my thoughts on this subject*. If my plan is adopted, in a few years, *there need be no poor Clergyman in the Kingdom*.—No new machinery will be required in the execution.—Perhaps you think my plan will be to prevent *ONE Parson* having *TWO Livings*;—then you are mistaken.—True enough; that evil, (in some cases) makes matters worse:—but who can help it? I often wonder what such Parsons feel.—Suppose a man to have one Living with 100,000 souls in it, and another, more than 20 miles from it, containing 2 or 3,000 persons. How in the world can he look after them both? *And yet he solemnly engages to do so*;—Yes, and not by *PROXY*—but in *PERSON!* Perhaps in such trifles, as a most solemn

of sound words! Look at these,—and tell me where her equal stands! Look also at her Clergy! See them the Fathers, the Husbands, the Guardian Angels of their Flocks! Yes, I say, Look,—and admire,—and cherish, such a Church and such Ministers! We have seen them labouring night and day, during the late distressing panic, for their People's good.—We remember their labour of love, their charity, their unceasing, unwearied anxiety, to provide for the widow, the friendless, and the distressed.

We know, from happy and constant experience, the Church of England *does NOT require* her Priests to be “heartless unblushing extortioners, whose spirit of unprincipled exaction exhibits a hideous contrast between the lessons of poverty and self denial, which they deliver from the pulpit, *and their practical exemplification in their own remorseless rapacity.*” She *requires NOT* they should be “consecrated Pirates, holy Plunderers, anointed Banditti.”—Nor does she expect her Ministers “to avail themselves of every pretence afforded them by Law, *or rather by the perversion of all Law, and the violation of all Justice, to swell their stipends as Christian Teachers, beyond all former limit and proportion.*” Her

engagement to take the cure of souls, promises mean nothing;—its only between the Bishop, the Parson, and their Maker;—and so of course, was nothing but an unmeaning ceremony,—a farcical joke,—about a few trumpety souls!—*There will be a reckoning some day for such sins as these!**—Before I leave this subject, I will tell you an anecdote about St. Bernard, which good Bishop Burnet once told the Clergy of his Diocese. St. Bernard, being consulted by one of his followers, whether he might accept of *two* Benefices, replied, “*And how will you be able to serve them both?*” “*I intend,*” answered the Priest, “*to officiate in one of them by a DEPUTY.*” “*Will your DEPUTY be damned for you too?*” cried the Saint. “*Believe me, you may serve your Cure by PROXY, BUT YOU MUST BE DAMNED IN PERSON.*”

Besides all this, it very frequently happens, some one is kept out of a living, *to whom it properly and of RIGHT belongs.* Such conduct may perhaps be LEGAL; *though I much doubt it; I am sure it is IMPIOUS and UNJUST.*

* Hosea ch. IV. v. 6. Zech. ch. XI. v. 16 & 17. Jer. ch. VIII. v. 10. Mal. ch. I. v. 10. &c. &c.

Priests should never be overcome by the vile love, or the cursed thirst of Gold, nor enter, in the pursuit of Riches, "into any disgraceful strife with their Parishioners."—Oh, no, we have not so learned the DUTY of our Clergy!—"Our former Vicars" never swelled the ranks of infidelity by such conduct.—We have been accustomed to honour the Clergy, and to prize them as our dearest friends.—We are surrounded by conscientious, upright, truly pious, Ministers, who are beloved by their flocks,—and deserve it too. "In whose praise it is almost impossible to speak with exaggeration."—Men whose hearts are raised to heaven; who mind not earthly things; but whilst they point the way to "brighter worlds," walk on before the Flock; and, by the Holiness and benevolence of their lives, allure us upward to the skies.—"They bear into the habitation of the unfortunate and afflicted, faith and hope, whilst in themselves, they personify Charity in her finest form." The Clergy of this neighbourhood, appear to have studied that *true Picture* of a Christian Minister, which was painted by the Rev. Charles Musgrave M. A. Vicar of Whitkirk; and exhibited by him at the annual Visitation, at Leeds, June, 1824, to the Clergy of the arch-deaconry of York; and which was by them so much approved of, they requested that it might be published. The Sermon from which I extract the Picture, is, in my opinion, *worthy of being printed in Letters of Gold*: I am very sure every sincere Churchman will be delighted and edified by perusing it.

At the conclusion of the Sermon, Mr. Musgrave addresses the Clergy in the following words:—"WE must maintain in our general spirit and life a conformity to the discipline of our Church."

"The obligations of personal Holiness, imperative as they are in all, seem peculiarly to become THE CHARACTER OF THE CHRISTIAN MINISTER. Cold, indeed, and unproductive is that System of NOMINAL RELIGION, which, restricted to the formal offices of worship, abandons with the termination of the service the delight and spirit of devotion. The fire of the

Christian's piety must resemble the material fire on the Altar of the ancient Israelites. It may be fanned into a flame in the season of public ministration, *but even through the intervals it must burn, IT MUST NEVER BE EXTINGUISHED.* It must be an universal element, INTERMINGLING WITH EVERY PRINCIPLE AND ACTION; QUALIFYING EVERY DISPOSITION, MODIFYING EVERY PURSUIT; engaging us, as the citizens of a better country, to cherish the spirit, the habit, the life, of those, "whose conversation is in heaven." OUR DAILY CONDUCT MUST BE THE TRANSCRIPT OF OUR PUBLIC SERVICE—MUST EMBODY AND EXEMPLIFY THE GRACES OF THE CHRISTIAN CHARACTER, while it is given us in charge to shine forth as lights in the world; TO ADORN THE GOSPEL WHICH WE PREACH; TO CONCILIATE AN AFFECTIONATE RESPECT FOR OUR MINISTRY; AND BY THE ACTIVE USEFULNESS, THE UNIMPEACHABLE INTEGRITY, THE CONSISTENT, THE HUMBLE PIETY OF OUR LIVES, to commend in the face of ALL MEN that pure, and devotional, and apostolical Church, whose communion we would venerate and uphold."

Such then, in June 1824, was the opinion which Mr. Musgrave held, of the real character of a true Christian Minister of the Church of England! And such, I am happy to say, with few,—very few, exceptions are our Clergy.—Let us esteem them very highly for their works's sake!—Let us take care they have their dues and offerings *regularly paid!*—Nothing can give such men more pain, than to enforce the payment of their income by legal means. Easter offerings, mortuaries, &c. are in their very nature offensive; *and a good minister will feel unpleasantness enough, without being obliged to use coercive measures to obtain payment.*

If this pamphlet should be useful in persuading any individual to spare his Minister the trouble of asking twice for his legal demands, I shall be satisfied. I would honour our Clergy;—*they deserve it.* I would support that Church, which, "contemplating our common interest, our common necessities, our common frailty, has provided us a 'form of sound words,' with which, in conformity with God's appointment,

we may suitably and profitably surround His Throne, and 'compass His altars,' aright;" and, "which God has owned, honoured, and dignified, with His favour, as the means which He has made instrumental to the highest interests of *His people*." Which are "so many authentic testimonies against such of her *Ministers*, as might be tempted to pervert the truth, as might be led to debase or alloy the purity of her original constitution:" and which are calculated and intended, to "reprove OUR NATURAL SELFISHNESS, while *they* claim for 'all men,' an interest in our prayers."

"What a different aspect would *this parish* present, were we all, as many "as profess and call ourselves Christians, led into the way of truth"—"holding fast the form of sound words," these public formularies of *our* faith and practice, "in unity of spirit, in the bond of peace, and in righteousness of life"—mortifying the dispositions which our church re-proves—cherishing the Graces which our Church commends—glorifying the God, whom our church adores—honouring the Redeemer, whom our church commemorates and exalts—submitting to the SPIRIT, whom our church acknowledges and implores, "that by his holy inspiration, we may think those things that be good, and by his merciful guiding may perform the same." Then with enlarged hearts, running the ways of God's commandments, in habitual love to God our Saviour, and each other, we should realize as it were the promise of the latter day, when, as it is foretold, "He will give us one heart and one way, that we may fear Him for ever."—We should then all be filled, with "universal Charity to man—emulating, as our church would have us to do, in disposition and principle, the happier spirits of the just—living in 'near communion with the great Parent of Light, and *Peace*, and *Love*."

Then,—as in former and better days, there would be no need for the *flock* to fly from the presence of their *Shepherd*;—to recognise him only as a "Stranger;" to seek protection from his "unjust and illegal claims," in the hands of Lawyers;—to defend themselves against him, who engaged to "feed the Sheep;"—and at the Altar, in the pre-

sence of God, the Bishop, and the People, promised to “LAY ASIDE THE STUDY OF THE WORLD,” to become, “*a wholesome example and pattern to the flock of Christ,*” to “*maintain and set forwards, as much as lieth in him, QUIETNESS, PEACE, and LOVE among all christian people, AND ESPECIALLY AMONG THEM THAT ARE COMMITTED TO HIS CHARGE.*”

Let us hope some HEAVENLY INFLUENCE may interfere, and prevent the evil which we dread,—THE ALIENATION OF THE PEOPLE FROM THE CLERGY AND THE CHURCH.

Since this Pamphlet was put to press, many interesting circumstances have transpired: five Gentlemen have assumed the office of Mediators, between the Vicar and his Parishioners: they have proved unsuccessful in all their attempts: and, although they informed the Central Committee the Vicar would agree to a certain proposal made by them, the result has proved they had no influence whatever with him;—their “labour of love” has been lost; they have felt the force of the following couplet;

“Those who in quarrels interpose,
Deserve to have a bloody nose.”

These gentlemen are pledged to publish an account of their proceedings; as they very properly observed,—“It is necessary for the preservation of their respectability, that they should inform the world of the reasons, which induced them to appear before the Central Committee, with an assurance the Vicar would agree to certain terms proposed by them.” When they have acquainted the public with the nature of their authority, it will be known whether the Vicar has deceived them; or, they have foolishly assumed an importance, which did not belong to them.

An account of the proceedings, which have taken place, I

intend shortly to publish, in a Supplement, to which I shall add an Appendix, containing some remarks likely to be of service to every Clergyman, who is so unfortunate as to hold a poor living.

I cannot however close my Book without relating the following anecdote:—

A. and B. are client and solicitor. C. and D. two parties who stand indebted to A. in the annual sum of £800., which sum A. must necessarily be at the trouble and expense of collecting, from at least 20,000 persons, scattered over a parish as large as Halifax. C. is supposed to be rich; D. is accounted poor.

For some reason or other A. has taken it into his head that C. and D., instead of owing him £800 a year, actually stand indebted to him in the enormous sum of £40,000 a year: he has employed B. his solicitor, (*in conjunction with several dear kind loving friends,*) to coax and persuade C. and D. to acknowledge the debt; and finding that plan won't answer, he permits them to threaten, abuse, and defame the parties; still the naughty fellows, C. and D. will not yield; no, nor compound either.—In short, they set A. and his lawyer B. at defiance.—They laughed at the contemptible efforts of A.'s darling Friends and Backers. What was to be done?—A. is a man of Character, of Principle, of Wealth, eye and of Family too!—He is not to be deterred by the sneers of his neighbours. Oh! No! Principle and duty are every thing with him; and having made the demand, he is sure he cannot be wrong—He therefore resolves to bring C. and D. to bear; and, being in a PET, he orders B. to fall foul on poor D. (who is behind with the payment of part of his regular annuity).—The most harassing and vexatious proceedings are resorted to, until D. (*who was very civil at first,*) begins to change countenance, and look rather surly.—He does not strike.—No! No! He knows better,—he turns his back on A.;—and,—giving him a sly look over the left shoulder,—just lifts his heel,—and discovers in the Sole of his CLOG—some strong heavy-headed NAILS—A. and B. look steadfastly at D., whilst he stands in this atti-

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side ; and although they have by their law proceedings nearly deprived D. of his upper clothing, they are sure he will not part with his NAILS and CLOES, without giving one KICK. They dread its effect, and leave him almost naked to his fate. —Then in the most charitable mood, and in the most canting manner, A. turns to C. he thus begins :—

“Well ! Mr. C. you know how very unpleasant it is to have these disputes about money matters. I have determined to give up my claim against you and Mr. D. of the £40,000 a year ; and finding, as I have done to my cost, that every penny I grind from Mr. D. actually costs me one shilling in law, I have resolved to forgive him his debt altogether,—poor fellow—I pity him, and you know, *I hate to oppress the poor.* You acknowledge Mr. C. you owe me £400 a year. Well ! now, I’ll tell you how I have determined to settle this affair. Instead of your paying me £400 a year as usual, as I have been so very kind to Mr. D., I shall insist on your paying me in future £1500 a year ; and, when I die or leave this part of the country, you shall bind yourself to pay my successor £1800 a year. And as I know people, (judging from my past conduct,) will be ill-natured enough to believe, I am not actuated by truly charitable motives in this affair, I will fee my lawyer B. pretty smartly, to puff me off in the newspapers, (as they do Warren’s Jet Blacking,) he shall neither stop at *truth* nor *decency*. And more than that, Mr. C., he shall misstate the sum I demand ; and, before you have time to give me an answer, I will get him to put out a false statement, in order to get D. on my side, for I must tell you, Mr. C., I don’t relish his threatened KICK.”

What could Mr. C. say to all this ? Truly he had little to say ; but he was greatly astonished. He pitied the man, who could act thus.—He told A. he would not consent to his proposal, and left him to take what course he thought best. A. immediately claimed the £40,000 a year from C. and D., and is about to set his Lawyer to recover it.—C. and D. are resolved, “*at all costs and all inconveniences,*” TO RESIST HIS UNJUST AND ILLEGAL CLAIM.

“ And what, ‘say you,’ has all this rigmarole tale to do with the *Vicarial Tithes, Halifax?* Is it one of your *facts*, or one of your *incidents?*”—“ Perhaps both.—Have patience, when I meet you again,—I’ll tell you all about it.”

This last pitiful, contemptible shift of Mr. A., to gain MOB POPULARITY, by the PUFFS of his solicitor, has “disgusted” every man of common sense and sound understanding. I would say to him, if he were here, “never see a lawyer to puff you off by falsehood, as a charitable man. If you want to be respected, NEVER OPPRESS THE POOR, BUT BETAKE YOURSELF TO ACTIVE DEEDS OF BENEVOLENCE AND CHARITY: —THEN ALL MAY YET BE WELL.”

ERRATA.

- Page 5, 4th line from bottom, for, convince, read, persuade.
6, 11th ,, top, for, Ten, read, Eleven.
17, 13th ,, ,, Township, read, Townships.
21, 10th ,, ,, Bursar, read, Bursar.
27, 14th ,, ,, at inconveniences, read, at all inconveniences.
43, 15th & 16th lines from bottom, the words in parenthesis () should have
been printed in line 19 from bottom, in place of the long pause.
48, 18th line from bottom, for, anonymous, read, anonymous.
—, 14th ,, ,, took, read, take.
50, 10th ,, top, for, of Halifax, read, of the Parish of Halifax.
70, 12th ,, bottom, for, would, read, could.
—, 13th ,, ,, could, read, would.
73, 13th ,, ,, they, read, some.
—, 13th ,, ,, and some, read, the others.
81, 2nd ,, top, for, complaint, read, compliment.
120, 8th & 9th lines from bottom, for, Vicar having, read, Vicar for
having.

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